

The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ Is Civil Governor among the Nations

REFERENCE ROOM

San Francisco Theological Seminary
Must Not Be Removed

*God give us men! A time like this de-
mands*

*Strong minds, great hearts, true faith
and ready hands;*

*Men whom the lust of office does not kill;
Men whom the spoils of office cannot
buy;*

*Men who possess opinions and a will;
Men who have honor—men who will not
lie;*

*Men who can stand before a demagogue
And scorn his treacherous flatteries with-
out winking;*

*Tall men, sun-crowned, who live above the
fog*

In public duty, and in private thinking.

REFERENCE ROOM
J. G. HOLLAND.

San Francisco Theological Seminary
Must Not Be Removed

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription \$2.00

Crown Him Lord of All

Political platforms come and political platforms go; but the Gospel goes on forever.

Political parties come and political parties go; but the Kingdom endures everlastingly.

Nations arise and nations fall; but the sovereignty of our Lord Jesus Christ is eternal.

We ought to think of these things in this day of undue anxiety about the political event which is soon to occur. Great numbers of our people are worked almost into a fever heat because of the election. We have read predictions from many sides, that the selection of any one from the other side will be an irremediable calamity. Even after election, there will be some who refuse to still their mournful cry.

But the nation will go on if God so wills. Possibly prosperity will be with us even more largely than we deserve. The seasons will come and go in their appointed order. The crops will flourish. Men and women will toil and serve; and the country will survive, and will flourish under any political event, if only the soul of America shall remain true to the ideals which were established by the fathers.

This is not to minimize, but rather to accentuate, the duty of the Christian citizen. It is of great importance to the people of the United States and of all the world, that good and able men should be selected to serve as God's ministers in this His appointed nation. We have an abiding faith that the Providence that has directed the choice of our electorate in the past will continue to minister, and that a good and strong man will be selected as our President. Never in the past has that Providential direction failed us. Never has there been a bad man in the office of the Presidency. And this has been the Lord's answer to prayer and Christian work.

But beyond any political choice which the people may make, is the presiding authority of the King of kings and the Lord of lords. This recognition is the safety of America. It has been the expression of the national soul from the beginning. Interwoven into every chapter of the early history of this country even before the establishment of fundamental laws and declarations, and always since, there has been in the national consciousness a sense of dependence upon the will of God.

It is this which will keep our national life.

We bid our readers be of good cheer—no matter what may be the choice of the electorate. "God reigns and the Government still lives."

Our chief concern must be to get the nation right with God, and, being right with God, it will be prosperous and happy under the rule of any political party, and under any President whom the people may choose.

The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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THE CHRISTIAN STATESMAN

Founded 1867

Official organ of The National Reform Association

Published at 209 Ninth St., Pittsburgh, Pa. \$2.00 the year.

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THE CHRISTIAN STATESMAN

VOL. LVIII

NOVEMBER, 1924

NO. 11

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Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa.
under Act of Congress of March 3, 1879.

Notes by the Way

Let your anger be slower than your smile.

The high-flier ZR-3 is to be renamed "The Los Angeles." No chuckles.

Our big loan to Germany has turned Russia's eyes to a permanent green.

In the fire of a mighty faith, difficulties are consumed like dry stubble.

Never ridicule misfortune, for some day you may get yours in a smashup.

Well, our bird of freedom has now covered the whole planet with his wings.

Blessed, blessed, thrice blessed art thou when thine eyes see the King in His beauty.

The big soul has the courage of candor. Only the small soul feels the need of deceit.

Responsibility sobers a man; but that's a poor reason for electing drunken officials.

The fool and his motor car are soon yarded—one in the junk yard and the other in the grave yard.

If you start early and march steadily, you will not have to run at the eleventh hour for the City of Refuge.

This country spent fifty millions for perfumery last year, and still we could not drown out the odor of bootleg.

If you judged men solely by their outward looks, you would give half your companionship to counterfeits.

If the political managers believe half they ask the dear public to believe, they ought to be tapped for the simples.

General Dawes' pipe is an upside down affair. And he handles "peewit politicians" just as he does his smoking apparatus.

Giving glory to self for our success, and upbraiding Providence for our failure, is sure to lose the one and merit the other.

If anything happens to the British monarchy, Edward would make a dandy European agent for Henry's whizzerinos.

The old saying is false. The devil does *not* take care of his own. He drags them into the mire and then leaves them.

We pay \$30,000,000 in campaign expenses in a presidential year; and, on the average, our Presidents have been worth the price.

So far this year, the automobile is away in the lead for the national murder pennant, with bootleg running second and revolvers third.

Long before the coal and oil are gone, the rays of the sun and the tides of the sea will be harnessed for heat and prisoned for power.

Candor has a cash value. Germany, evading, could not pay and could not borrow. Germany, responding, can get a premium on her bonds.

Free board and room—and then parole—for murderers, is one of our American contributions to namby-pamby humanitarianism.

If the Chinese keep on improving in their practice, they may soon have a supply of war for the rest of the world.

Heeding the counsels of prudence in your youth will spare you from the counsels of remorse in your later years.

Front page stories of divorce scandals, and seventh page mention of golden wedding celebrations—that's the newspaper sense of values.

When Philadelphia engaged General Butler she talked more sense in her sleep than most other cities can talk when they are wide awake.

A rabbi with an Irish name, drawing sacramental wine for use by a congregation in a Robert Emmett club, is a late Chicago variant of the boot-leg game.

Clarence Darrow says he does not know his young murderer clients now that they reside in jail. Their own fathers did not know them when they resided at home.

On the cold grey dawn of November fifth, seven presidential candidacies out of eight will be paddling their mournful way into the back reaches of Salt River to find the port of missing men.

Charles W. Eliot seems to find consolation in the assumed fact that modern youth does not believe in old dogma. And some of the rest of us are worried by the fact that modern youth does not believe in anything except itself.

English tailors are howling because English women are dressing so extravagantly that the poor husband and father cannot pay his tailor bills. The full sin and horror of this can be appreciated only by those who have seen an English dowager overflowing her evening clothes.

According to the preliminary showing, the Republicans have three times as much campaign money as the Democrats, and the Democrats have three times as much as the Progressives, and the Progressives have three times as much as the Socialists. And now you can see why the Prohibitionists have nothing but faith and hard work.

After we Americans have built the university club at Brussels, and restored the library at Louvain, and endowed a few more schools in Africa, perhaps we shall have a dollar or two for education among our own Southern mountaineers. There is in the character and intellect of these, our own people, a mine of virgin gold that can refresh and enrich our decadent civilization.

"There are six things which Jehovah hateth;

Yea, seven which are an abomination unto Him:

Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,

A false witness that uttereth lies,
And he that soweth discord among brethren."

STORY OF THE MONTH

President Calvin Coolidge is a baseball fan.

So is Mrs. Coolidge.

On Sunday, October 5, 1924, at Washington, D. C., a crucial game for the world championship was on between Washington and New York.

More than forty thousand frenzied people stormed into the grounds.

* * * * *

Mr. and Mrs. Coolidge reverently went to church in the morning; and spent the afternoon in Sabbath calm.

Captious Criticism of Christianity

BY RICHARD CAMERON WYLIE

The word "captious" is here used in its two most prominent senses. It signifies "disposed to object, to find fault, to cavil." It also means, "apt to catch, to entrap, to entangle." Much of the present-day criticism of Christianity is captious in both these senses.

A flood of such criticism is poured forth today from the press. It certainly does not come from the opened windows of heaven, but it does come from the breaking up of the fountains of the abyss.

One of the latest and most blatant of these criticisms appears in the columns of the October issue of the *Cosmopolitan* magazine, written by Rupert Hughes, a popular writer of fiction. He claims to have been at one time a Christian of deep religious conviction. He joined the church at the age of thirteen, but lost his religion on his way through college. Now he repudiates all that he once professed, and assaults the Bible and Christianity in a most venomous and vitriolic manner. He is especially embittered against laws and customs of the Christian character. He declares his intense hostility to Sabbath laws, the Bible in the public schools, and religion in civil government.

He is a college graduate, claims to have read the religious history of all nations, has filled positions of prominence, and has done a large amount of literary work. He ought to be scholarly and gentlemanly in his controversial as well as in all his other writings, but it would be difficult to find even a trace of these qualities in the article now under review. Having rejected Christianity in its entirety, he could not be expected to write in a spirit of Christian courtesy. But we have a right to expect him to write

with some regard for the principles of parliamentary usage. Yet almost every paragraph seems to have been penned in a spirit of defiance of these principles. He is rude, coarse, and blasphemous. Some of his sentences exhale the breath of the pit to such a degree, that we would not dare quote them in the columns of *THE CHRISTIAN STATESMAN* for fear this entire issue might catch fire.

Why, then, do we give this attack on Christianity any notice whatever in our magazine? We hesitated for some time before deciding to make reply, chiefly because we should refrain as far as possible from giving publicity to such discussions. We take it up now for review, because it is captious and is likely to catch the unwary, because of the catchy style in which it is written, because many readers have not the facilities for investigating his charges, because of the popularity of the writer, and because the article appears in a publication that claims to be "America's Greatest Magazine."

Our first criticism is that this writer, with all his opportunities for acquiring an education, does not know how to read. At all events he does not know how to read religious literature, or discussions bearing on religion. Reading is more than merely pronouncing words and is even much more than ability to give words their proper meaning. The man who reads must be able to grasp the significance of the paragraphs, the chapters, the books which he reads. Our critic does not know how to read the Bible. He admits that he does not. He declares that he does not understand the Bible account of the beginning of sin in this world by the fall of man, and that the cogs of his brain simply lock when he

tries to understand the central theme of Christianity, the vicarious atonement. He admits also that he does not understand how Christ, if He existed from eternity, could have been begotten and born as an infant. He claims to have read the Bible through from Genesis to Revelation, but he pronounces some of its most sublime passages to be characterized by mental chaos. Instead of blaming himself for dullness of understanding, he blames the Bible for being obscure. But, if he had read it with care, he would have discovered that the Book itself describes him and many others, as being wholly unable to understand. He should have given special attention to a certain class of passages which describe his case exactly. An Old Testament passage, often quoted in the New, speaks on this wise: "Hear ye indeed, but understand not; and see ye indeed, but perceive not." Peter wrote with regard to the epistles of Paul "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." And Paul wrote as follows about that very class of men to which our critic says he belongs: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is not at all surprising that our critic does not grasp the meaning of the vicarious atonement. No man does or can until he has some conception of sin. The death of Christ on the cross was to the Jews a stumbling block, and to the Greeks foolishness. But unto them who are called, it is the wisdom of God and the power of God. Evidently our critic does not know how to read the Bible and religious literature.

Not possessing the ability to read the Bible with any appreciation of its meaning and value, Mr. Hughes is quite

strong on ridicule. In fact ridicule constitutes the major part of his discussion. Since it is difficult for many, especially for young people, to stand up against ridicule, his criticism of Christianity is unusually dangerous. There are occasions when ridicule is a very proper as well as a very effective weapon. But to caricature a cause and then ridicule that caricature as though it were an accurate representation of that cause, is nothing less than satanic. A few of his attempts of this character will be noticed. He ridicules the claim that Christianity has only one God. He says it is polytheistic if ever a religion was. It includes five major gods. Three of these are the three persons of the Trinity, and to these are to be added the Virgin Mary and Satan. In addition there is an infinite number of angels and devils. Evidently he does not know the meaning of the word "God" as used in the Bible and in the Christian system. Before this question is taken up for further discussion, we suggest that he go to school and learn some of the principles of religious knowledge as a basis for argument.

Again, he ridicules what he calls the scientific system of the Bible. Now the truth is, the Bible has no system of natural science in the proper sense of that term. It often speaks of natural phenomena, using popular phraseology, but it transcends all natural science by setting forth the relation of nature to God. There are many devout scientists, whose faith is not troubled in the least by the science of the Bible.

Once more, he lays great stress upon the alleged contradictions found in the Bible, and denies that any such book can be infallibly inspired. With respect to this matter, there are, in general, three attitudes taken by three classes of people. First, there are those who, like Mr. Hughes, look upon these alleged discrepancies, as discrediting the Book entirely. They magnify

both the number and the importance of these discrepancies, and reject the entire volume. Second, there are those who think they find a great multitude of discrepancies, but who, nevertheless, regard it as a great book, and really indispensable as an aid in the development of religious character. Third, there is the great body of genuine Christians, who, recognizing that a few discrepancies in the Book—as we now have it—do exist, maintain that their number is greatly exaggerated. In truth, it would be difficult to find real discrepancies except in a few cases where numbers are employed, and these almost certainly occurred through the mistakes of copyists. What many critics call discrepancies, consist almost exclusively of variations which arise from the fact that the things narrated are considered from different points of view by different writers.

Lacking the ability to read with understanding, it is no marvel that our critic quit going to church. His article was written for the express purpose of telling us why he quit. He says, "I quit, because I came to believe that what is preached in the churches is mainly untrue, or unimportant, or tiresome, or hostile to genuine progress and, in general, not worth while." It is quite probable that these criticisms are in part true. Preaching is not easy work, and good preaching is about the most difficult work one can undertake. And yet there is a great deal of good preaching done in the thousands of Christian pulpits in the Christian world. I have been listening to sermons with a good measure of regularity for a number of years, and it is not often that I hear sermons which are unimportant or tiresome; and they are never untrue or opposed to genuine progress. It all depends on one's mental and spiritual attitude.

Some charges of another character will now be considered.

He states that a great many millions

less than half the population of the United States are even affiliated with any of the churches, and that, in fact, only about forty per cent of the population has any church affiliation. He makes the same mistake in this calculation, that many others make. Forty per cent would be well on toward fifty millions. The number of voters is not much over fifty millions, and this means that there are more than fifty millions below twenty-one years of age. There is no age qualification for church membership, as there is for voting, but it is quite evident that there are, in the homes of church people, many millions of children who have not yet made a public profession. And there are also many millions of adults who believe in the Christian religion, who have never made a profession of their faith. It is therefore unfair, to estimate the strength of Christianity by a mathematical calculation based on the number of people who have joined the church.

But the most unwarranted statement in this connection, is the charge that not a very large percentage of church members is sincerely convinced. He also declares that he knows that "Countless ministers are driven by all sorts of pressure from within and from without, to continue preaching what they no longer believe. They do it for the imaginary good of their poor congregations, as nice people go on telling infants that there is a Santa Claus." I do not know what kind of preachers this critic has associated with, but he says their number is countless, and that he knows they do not believe what they preach. If he has sufficient ground for making this statement, he must have direct evidence from this countless number of preachers themselves. Does anybody believe that he has such evidence? I have known and still know many preachers, but their number is not countless. But the number of them that do not believe what they preach is

countless, because there are none to count.

Our critic seems to have engaged in a rather superficial comparative study of the various religions of the world. He speaks favorably of Buddhism, and pronounces Christianity the worst of all. The heaviest charge brought against it is based on the historic record of persecutions. It must be admitted that this record is a record of inexcusable cruelty, of which every Christian is ashamed. But I am quite well pleased that the critic has given the opportunity to discuss it. When all the facts are set forth, it will be quite evident that he does not know how to read religious history. He fails to discriminate between the spirit of Christianity, and the spirit of fallen humanity that often asserts itself even within the church.

Before replying to the charge of cruelty advanced against Christianity, a few remarks about Buddhism are in order. The best that can be said about it is, that it sets forth a rather high code of morals; but it falls far below the moral code of Christianity. It is selfish, pessimistic, does not aim to reform society or make life more tolerable, but rather aims at deliverance from both; it recognizes no personal God, and consequently has no place for prayer; it teaches that existence itself is an evil, inculcates the doctrine of the transmigration of souls, although, in our sense of the word, it denies that there is a soul; and finally, its ultimate goal is extinction. I can only make a guess as to why Mr. Hughes places Buddhism above Christianity. He seems to overlook the fact that the heathen world had sunk to the lowest depths of immorality, when Christianity entered upon its great task of world redemption, and that its superb system of morals and its effect upon converts from heathenism, excited the admiration of the heathen world itself.

In repelling the critic's blasphemous

charge against Christianity, which is expressed in terms that cannot be quoted, it is in order to ask, Who were the persecutors for almost three hundred years after the beginning of this era? The same pagan powers which Mr. Hughes exalts above Christianity. How did it come about that a nominally Christian church ever began to persecute? It came about through the introduction of multitudes of heathens into the church, after the church had conquered the Roman empire by peaceable means. Christianity became so completely heathenized, that the spirit of intolerance which had sought the annihilation of the church began to dominate the church. It was only when the true spirit of Christ and of Christianity had fled, that the fires of persecution were kindled. We insist that critics should make a clear distinction between true and false Christianity.

It is because of failure to make this distinction, that our critic is led to make certain statements the truthfulness of which we challenge. After stating that our nation has been spared the horrible experiences of other nations, because the church was put out of political power, he says, "We can escape permanently, only by an unceasing fear of letting religion acquire a foothold in the Government, for the moment the churchman comes in at the door with power, that moment freedom flies out of the window." . . . "The thing that makes ardent churchmen such dangerous citizens is their belief that they have a god directing them, and that those who oppose them are opposing God. This is the secret origin of all the horrors." . . . "Religion in power is the greatest curse of mankind." . . . "If Christianity ever gets into power again, the fires will crackle again; for history repeats itself at every opportunity."

We challenge Mr. Hughes to furnish proof of these accusations. We challenge him to name any particular

church organization of which he declares these things to be true. Christianity, as we know it today, and as it is unfolded in the Christian Scriptures, does not possess the least semblance of that heathenish and satanic spirit of intolerance which expresses itself in persecuting dissenters from its autocratic pronouncements.' If there is any corrupt form of religion that still harbors such a spirit, we will use the utmost of the means available to keep it out of politics. But the spirit of true Christianity in political life is the only remedy for political corruption, and the only guarantee for national perpetuity and prosperity.

As the critic approaches the end of his superheated discussion he writes as follows:

For the present I am happier than any Christian I know. Now I have a wonderful peace of soul in letting the universe run itself, and in trying to ride on it and keep out from under the wheels, without trying to talk to the Motorman. If I have offended your God, your God is quick to punish when He is ready. He has room for me in His hell, and fuel to spare. So let us go our separate ways—you to bliss, and I to blister.

It would be interesting to know what this critic's idea of happiness is, and by what method he is able to gauge the happiness of Christian people, so as to be able to compare theirs with his. Evidently, his happiness is of a very different order from that of Christians, and, certainly, it is of a kind that no real Christian could enjoy. It is also evident that it does not develop that kind of temper which makes people agreeable members of society. We are profoundly sorry that this man is determined to pursue the broad way that leads to perdition. We would save him if we could. But he seems to be joined to his idols, and all that we can do is to let him alone. But we pro-

test against his set purpose to lead others to perdition. And, especially, do we protest against his determination to have religion excluded from the State, for the result will be that it too will be dragged down to perdition. There are principles of national religion, without which civil government cannot exist. Nations that forget God are doomed to destruction.

TRIBUTE TO DR. RENWICK H. MARTIN

The following high and very well deserved tribute is paid to Dr. R. H. Martin by *The Christian Nation*:

Dr. Renwick H. Martin, of Beaver Falls, Pa., has resigned his position as Associate Secretary of The National Reform Association, to engage in similar work under the Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church. Dr. Martin is to be Director of the Department of Sabbath Observance. His work, which is country-wide in its scope, will consist of speaking, writing and looking after legislation protecting the Sabbath, in state legislatures and in Congress. He will begin the duties of this new position October 1st. Since Dr. Martin resigned the presidency of Geneva College, four years ago, he has been speaking for The National Reform Association on various subjects, such as Christian Internationalism, the Sabbath, Divorce, and especially on the Bible in the Public Schools. He and Mr. F. R. Agnew, of Pittsburgh, recently concluded a successful campaign in Kentucky which resulted in the passage of a law requiring daily Bible reading in all the public schools of that state. Dr. Martin contemplates no change in his church relationship, nor was any such change desired by the Presbyterian Board.

The Electoral College Will Decide

BY JAMES ELLINGTON MASON

There are 531 votes in the electoral college, the allotment being one for each United States senator and each congressional representative from a state.

The fragile theory upon which is built the idea that the election may be thrown into the House and from there into the Senate, is derived from the expectation that Robert M. La Follette will carry five or more states of the Union, with a total of 39 to 43 electoral votes, and that neither Coolidge nor Davis can get from the remainder the 266 votes necessary to election—and from the further expectation that the House would deadlock on the presidency, and that, under the constitutional provision in such case, the Senate would elect the Vice-President, who would then become President.

In the first place there is not sufficient warrant for the assumption that La Follette will carry the states of Wisconsin, Minnesota, the two Dakotas and Montana. And, certainly, it is outside of all reason to assume that any other state is even possible for him. Any careful survey will dismiss from the list of five states given above, both Montana and Minnesota, leaving the other three doubtful. The candidacy of Senator Wheeler of Montana for the vice-presidency has no political standing in Montana, because he is advocating the Democratic ticket locally and the Progressive ticket nationally. Voters are very unlikely to make any such straddle. Minnesota is assumed to be Progressive, but her recent records show that she is Progressive within the Republican party and not outside of it. She had one experience in the campaign of 1912, which stands as an admonition to her, to keep her

electoral vote within the major parties.

But if Mr. La Follette should carry the states as predicted, or even a greater vote, and if the election should be thrown from the electoral college into the House of Representatives, there is still no warrant for the fear that the House would fail to select a President. The House is Republican. It is true that there are some blocs within the party. But everyone of the members who goes to make up the Republican majority is under certain obligations of honor to his party, and he is in certain relation to the local machine of his party. It is almost inconceivable that a majority of men under these obligations would deliberately throw the election over into the Senate, and thus not only defeat the popular will, but also antagonize all the powerful elements of their own organization.

Both common sense and integrity would command that the House should fulfill its constitutional duty, and elect the President from among the three leading candidates.

I look for no such contingency. I agree with the prediction made in *The Christian Statesman*, that the people will make their own selection when they vote in November, and that one of the two candidates representing the major parties, President Coolidge or Mr. Davis, will receive a clear majority in the electoral college.

Let us hope so, for nothing can be gained in the United States for moral progress, for public composure and efficiency, and for material prosperity, if we shall throw the whole nation into turmoil by plunging the election of the presidency into the quarrels and intrigues which would mark a decision by House or Senate.

Jabez Says

We used to talk contemptuously of peanut politics. Let us doff our hats to the new political aristocrat—The Peanut! Southern opposition to the protective tariff is breaking down under a rain of peanut shells. Our Southern crop must be protected against the pauper peanuts of China.

As the late lamented Ben Tillman used to say: "Tariff is a pork barrel and my people want their share of the pork."

The solid South may yet be broken into fragments by goobers.

* * * * *

In speaking of peanuts, I am reminded of the way a great many people spend their time and their energy upon trifles.

Long, long ago, I saw a man paying an election bet by rolling a peanut up a hill with his nose. He was down on all fours; and he sweated and swore while he punched that goober along its wearisome route.

An old philosopher glanced at the performance and said: "Well, it's drivelling, wasteful imbecility; but he is no worse than a lot of people who give their entire attention to the small and low and selfish things. If you wrote the sum of their lives' achievement on their tomb stones, you would not be able even to say that they had rolled a peanut up a hill with their noses."

It is most unhappy that gambling should be a part of the education and the practice of an English gentleman.

That delightful and efficient person, the Prince of Wales, received this as a part of his equipment for his high duties as King of Great Britain and Ireland, Emperor of India and Defender of the Faith.

And all the American newspapers published on their front pages, the story

of his wagering at Deauville and at the American races after he came here; and a thousand sheik-seeking girls concluded that gambling was all right; and a thousand foolish boys concluded to equip themselves with this kind of an attraction for the other sex.

It is unfortunate that Queen Victoria did not live long enough to give her great-grandson a few royal spankings in his formative years.

The ruling passion is as strong in exile as in death.

One who knew and studied the Kaiser Wilhelm twenty years ago, and who expressed an opinion upon him then, may safely reiterate it here and now. The most vivid characteristic of the man was his vanity.

He was one of those universal geniuses who wanted all the spotlight and all the praise, all the time. He wanted to be head of the State and head of the Church. He constituted himself a final authority in painting, sculpture, and music. And finally he was—in his own mind—the greatest military genius, the all-highest war lord of the ages.

And now in his enforced retirement at the village of Doorn, his vanity has overcome his rage and disappointment—and possibly his sanity (if any)—and he is finding a consolation in childish things. He wears extraordinary uniforms and costumes; artists are called in to paint him as a Polar explorer or a soldier—neither of which has he ever been; and, in his hours of lesser tensivity, he goes about the grounds of his villa, and even into the streets, to greet the populace with his grandiloquent air, and to shower gifts of photographs and cigars and pipes.

By this we get a measure of the man. With everything of substance fallen away from his grandeur, the illusion

of grandeur still remains. It was always vanity, and that vanity was the cruel wedge which almost split the world in twain.

The poor girl! With bare arms, painted face, and a neckpiece only big enough to cover the place where the barber's razor had laid bare her skin, she shivered her way to work in the mornings.

The price of her cosmetics and her neck-piece would have bought a warm coat—but that would not have entitled her to any place of respect in the ranks of working girls.

Poor girl! And poor girls by the millions all over the country!

The late political years have seemed sad and doleful to many of us who dislike machine politics.

But once in a while, comes an exhilaration which breaks through the surrounding gloom like a ray of sunlight on a foggy day. I have just been reading a pronouncement by the chairman of one of the great political parties. He says that the campaign is being waged "without any buncombe."

And so the laughter!

Here are just a few of the things one can recall, off hand, which make that statement by the distinguished chairman one of the most delightful satires ever perpetrated.

One party chairman claims that the right of American citizens to aspire to higher and better things is endangered by all other parties; that his party alone can guard this somewhat indefinite but altogether precious heritage. Another chairman denounces all parties except his own, as wreckers of the Constitution. Another party broadcasts the statement that all parties other than itself would flood the land with illicit liquor. And another party says that still another party wants to put us under German domination, or under Russianized institutions.

From the hustings, from political

headquarters, and even from the jails—where are incarcerated star witnesses, and star defendants in recent scandals—come the profound croakings, warning the nation that if any one of seven events shall happen at the election, the country lies in ruins.

Buncombe! It fills the whole air.

The only place from which I do not hear buncombe talk is the White House at Washington. Though some of the unregenerate even call that silence the greatest buncombe of all.

Unless we are to continue the steady increase of slaughter by motor, several measures of repression must be adopted by public officials. If the laws are not sufficient at present, then new legislation must be procured.

Among the significant things to be done is to require a literacy test—an American literacy test.

Today motor cars are being driven at mad speed through the streets of cities and villages and along all our highways, by ignorant aliens, who cannot read—and might not heed even if they could read the signal signs which are set up for public protection.

At present, any person however depraved or ignorant, who can rake together from bootlegging or banditry or any other source of revenue, a sufficient amount to make the first payment on a car, can go out in possession of a murderous, high powered weapon, and proceed to rage his way through the streets and slaughter the innocents.

He has bought a deadly weapon; he has procured license from the state for its use; and he holds himself above all law and all human considerations.

Lafayette was a wit as well as a hero. When he met a man who was married, he said: "Happy fellow!" When he met a man who was unmarried he said: "Lucky dog!"

The recipients of these remarks were equally gratified, but it should be noted that in the one case he said "dog."

And Martha Says

Davis with Bryan,
Or Coolidge with Dawes,
The country shall have a new master.
But he shan't tax more
Than a billion a day
Because we can't earn any faster.

Most of the crime now being committed is the work of boys and girls under twenty. If this situation shall continue it may be that before long youngsters will be haled into court for contributing to adult delinquency.

The men politicians have had their laugh because one of the prominent Republican women sent out engraved invitations for a tea at which people were to meet some of the Republican candidates.

Of course it is funny—such a contrast to the good old days. Drinking tea in a lady's drawing room instead of drinking whisky in a corner saloon!

Well, perhaps it's just as well for men to laugh as for women to cry.

The other day a poor old soul, who still sells papers in the streets although she is almost eighty, was robbed of the pitifully small savings which she was hoarding against accident or illness.

When I read a thing like that; or when I see a crippled newsboy selling his papers; or an old woman on her knees scrubbing out office buildings, I wish that I had a million dollars—or any considerable fraction of that amount.

Because I think that I'd give the old news vendor a hundred times the sum of her loss; and have the crippled newsboy made straight and strong and

sent to school; and take the old scrub woman's hands out of the dirty water, and her knees off the hard floors.

But maybe I wouldn't. Maybe I'd buy automobiles and yachts, and ropes of pearls. And, if I would use it that way, I hope that the Lord will never lay on me the awful responsibility of possessing a million.

* * * * *

There are two accounts in the same daily paper, one of an American woman who has just spent \$70,000 for Paris dresses; and one of Helen Gould Shepard who, being questioned in a legal matter, has modestly admitted that she has given many millions of her estate to various righteous causes.

Well, it's a matter of taste—Paris gowns or heavenly crowns.

It's a kind of slithering, sliding civilization, in which the social conscience grants more tenderness to murderers than to children in textile mills.

All around us is such a riot of actively wicked youth and, underlying it, such a stupor of passively wicked parenthood, that it is one of the most comforting things in the world to find occasionally the sweet opposite of a common demoralization. Lately I have been able to observe two instances of ideal family life—of homes set like sunlit gardens in the midst of outer storm, or like gentle oases in a savage desert. And because I have been helped as well as made happy by their good influence, I feel that I ought to pass it on as both a pleasure and a suggestion to others.

* * * * *

Two of the best and most intelligent people I know, are the parents of a twelve year old boy. And they are

putting the very quintessence of their goodness and their intelligence (a fine combination, that) into raising their boy to useful, happy, Christian manhood.

Jack is an only child. He might be selfish and spoiled; but he isn't. He might be exacting and fretful; but he is neither. So many only children are both—over-indulged yet never satisfied; their wants growing by what they feed upon, yearning ever for new parental concessions to conquer.

One of the greatest problems for any Christian parents just now, is how their children shall spend the Sabbath; and I have been especially interested in seeing how it is managed by this good father and mother. In their home, every day is loving, happy, and reverent; but the blessed Sabbath is the lovingest, and happiest, and most reverent of all.

There is a cheerful wakening call, there are smiles at the breakfast table, and there are peaceful family devotions.

Going to Sabbath school and church has been made to seem what it really is—a privilege, not a privation.

The family dinner is good but simple and, so far as possible, is prepared on Saturday; for here training is more largely by example than by precept.

In the afternoon there is a pleasant walk with father or mother; and later some reading—not always religious but always elevating. There are interesting new pictures, but no “funnies”—in fact the Sunday newspaper is not admitted. There is a Bible game quite as fascinating as “Authors.” There is music—real music, not “jazz.” And best of all, there are father and mother, always willing to talk and to listen.

I am partial to my friend Margaret, and am perhaps somewhat inclined to give her the lion's share of credit for the beautiful observance of the Sabbath in her home. But I must say,

as I know she would wish me to, that she never could have achieved it, if she had not been helped by a husband who finds Sabbath enjoyment in other things than gorging himself into heavy gloom or complete coma, and in lounging—an unkempt and unshaven island, in a sea of sport pages, stock market reports and garish Sunday supplements.

However, even the most modest women can scarcely refuse to accept credit for picking the right kind of husband.

* * * * *

In another truly Christian home where I sometimes visit, are two splendid boys of fourteen and sixteen. There are plenty of things to admire in their behavior and in the loving discipline over them. But one or two things are outstanding.

Both boys are star athletes among lads of their ages. In all their activities their father, though a busy man, is their pal and counselor; their mother their most ardent sympathizer.

They are learning the moral as well as the physical lessons of sport. They play fair; they are modest in victory and cheerful in defeat; they disdain the cheap alibi.

The relation between these two boys is one of the finest I have ever seen between brothers. Their names are not David and Jonathan, but they might well be. The younger is not jealous of an older brother's privileges; the older does not bully.

From camp this summer, the two boys wrote home every day. The first letter tells a whole story. It said: “We're in luck; they've put us together.” To paraphrase a joke on another relationship: “They are more like friends than brothers.”

They are being brought up in love—love of each other, love of their parents, and above all, love of God and His Son.

OUTLOOK

LEAGUE PROGRAM STRIKES JAPANESE SNAG

A protocol devised for and submitted to the Disarmament Commission of the League of Nations, by Dr. Edouard Benes, foreign minister of Czecho-slovakia, raised the hopes of the world to a higher point than at any other time since our Senate and President Wilson disagreed and the League of Nations was rejected.

Under this proposed protocol, a disarmament conference was to be called, probably in June, 1925, to deal with the military land forces of the world. The matter of offensive navies has already had partial treatment by the proceedings of the conference at Washington, conducted under direction of President Harding three years ago.

If the protocol should be signed by fourteen members of the League, a sufficient warrant would exist for the calling of a new conference.

In essence, the plan is to limit armament and to outlaw aggressive war. Three principles appear in the protocol. First, comes the arbitration of any difference between the powers. Second, comes security for the contestants during the time of the arbitration conference. And third, comes the enforcement of the arbitration decree. Arbitration, Security, Enforcement—these three words constitute the genius of the proposal.

Dr. Benes put a marvelous stroke into his devising. As presented by him, the plan thrilled the whole world with a happy expectancy.

Apparently the leading nations were in accord. The United States had not been expected to take an official part, since this Commission operates distinctly under the League of Nations, of which our country is not a member;

but it was not doubted that our unofficial representatives would be in the conference, and that they would give such aid and gain such advantage in behalf of ourselves and the whole world, as would make our participation sufficient for the need of the hour.

Such seemed to be the situation with the close of September, 1924. But, at the opening of October, the matter was thrown into confusion by the attitude which Japan assumed.

By the time this page reaches the readers of *THE CHRISTIAN STATESMAN*, the whole affair may be going forward again in orderly train. But, at this moment, there seems to be grave doubt.

The issue which Japan makes is not substantial enough to justify her refusal to participate. She regards as an international question, such an issue as that of immigration from one country into another. In all the diplomacies of the past and in all the international relations, this has been assumed to be solely a domestic matter. Yet Japan rises to her utmost dignity, and calls it a taint upon national honor for one nation to restrict immigration from another country.

Of course, without naming the United States, this is the expression of Japan's resentment at the affront which she felt was put upon her honor by the exclusion clause of our present immigration law. But this is only an excuse. The integrity of Japan was not involved. There was no insult to her, and certainly no taint. The principle upon which the United States acted, already had been asserted with regard to the Chinese, more than a quarter of a century ago. One may reasonably and seriously fear that Japan is simply making this an occasion to assert her vanity, dragging the question of immigration from its

domestic status to the field of international relations; and that, in reality, her purpose is to withhold herself from participation in the protocol, because of her purposes in the Far East.

As stated before in THE CHRISTIAN STATESMAN, there is a yellow volcano over there. If Japan really desires to make the combination which many of the leading diplomats of the world are fearing, she does not desire to be bound by the terms of this protocol, and therefore she makes her own wounded feelings the excuse to withhold herself from becoming a signatory to the mighty pact.

There is an old proverb: "Any stick is good enough to beat a dog." Any excuse is good enough for any nation—not Japan alone but any other nation—which desires to make aggression upon the rest of the world.

THE WHISKY BUSINESS BREAKING UP

At last the nation and states appear to be going, in deadly earnest, after the rum runners and the bootleggers and the whole nasty gang of greedy financiers who furnish the money to promote murder by poison liquor.

In October, by a clever ruse, the customs officers of the United States captured a British trawler carrying more than \$1,000,000 worth of whisky and a considerable cargo of alcohol, which she was seeking to smuggle ashore. She was taken under the new treaty which provides that the United States shall have jurisdiction over liquor carriers, up to a distance within one hour's steaming of the United States. By the use of a fast motor boat, our officers were able to surround the trawler at a distance of fourteen miles from shore, within one hour, and the officers brought her into New York harbor with her cargo. She is but a part of the fleet employed in the ten million dollar conspiracy of rum runners, which conspiracy includes some shady bankers as well as some pirate shipmasters and

a lot of law violators in general.

This case seems to be a perfectly clear one and the conspirators are likely to lose a million dollars through this one seizure, and possibly to spend a considerable time for the next five years in the courts at their own cost, or in jail at the Government cost.

And, while the nation has been going after the smugglers, the legislature and the supreme court of Illinois have been dealing with the local situation, in such determined fashion that perhaps a check will be put upon the illicit industry in that state. A new law in Illinois provides for the prosecution, on a charge of murder, of any person who sells poison whisky. And the supreme court, in passing upon it, says that no such law was needed because, under the old law against homicide, the person who knowingly sells poisonous liquor which results in death, can be prosecuted, and is subject to conviction and to the final punishment. What with the acts of the legislatures and the decisions of courts and the activity of law enforcement officials, the rum runners are having a hard time.

But their fate is easy, compared with that of the rum drinkers. Every day in the year you read the facts which demonstrate that the people who guzzle the illicit liquor are writing their own death warrants. A New York paper told the other day that women were being carried out of cafes every night, insensible from the liquor which had been tasted at the tables. Not only in New York but in other cities also, many die after their libations; some of them go blind; and all of them who partake of the poison, are hurried toward the grave.

Nicholas Murray Butler may continue to say that prohibition cannot be enforced. But governmental activity and poison whisky working together, are bringing us nearer and nearer to the day when prohibition will be as general as it is beneficial.

CRIME AND IRRESPONSIBILITY

The trend imparted to the thought—or rather to the emotions—of the multitude, by Judge Caverly's decision in the notorious murder case at Chicago, is beginning to show its evil effects.

Willie Dalton, the youthful millionaire bandit, has been acquitted by a jury, and now is free to return to a life of thrilling experiences in crime, or to remain in the ranks of "respectability" as demonstration to other young people, that crime is not crime in the legal sense, when committed by youth, but is only the expression of a whim derived from heredity or environment.

Three years ago, Willie Dalton was a messenger boy for a banking firm in Chicago. With a fatuity unexplainable, the bank entrusted this seventeen year old boy with hundreds of thousands of dollars in unregistered bonds, to be delivered about the city. While making his journeys, he began to think of the good time he could have with half a million or so; and one day, when he was sent out with \$772,000 of Liberty Bonds—unregistered—he disappeared.

After a few days of riot, he was captured and most of the bonds were recovered.

Three times he has been tried in the Chicago courts; and, upon his facing a jury for the third time, his attorney traversed the plea of the Bolshevik counsel who had defended the young murderers before Judge Caverly, and the result was exactly what might have been expected—an acquittal.

In the notorious murder case, it was rather easy to fix a large share of the responsibility upon neglectful parents.

In this Willie Dalton case, the adult accountability may not be so clear. But certainly some part of the burden must rest upon the officers of the bank. In this age, when youth is permitted the most violent self-expression without the

slightest parental check, employers should be thrice careful not to throw temptation into the way of their young employees. To send a boy around Chicago carrying three-quarters of a million dollars in unregistered United States bonds, almost as easily convertible as cash itself, was an offense against morals, as well as against the depositors for whom the bank holds property in trust.

But even when we have fixed these entire or partial responsibilities upon parents or employers, until there is devised some method of bringing that responsibility to an accounting before the bar of justice or before the bar of public opinion—so that there shall be infliction of some kind of penalty and the awakening of a self-interest which will jar conscience to activity—, society will continue to be victimized by criminals made invincible by their youth.

Parents and bank officers have not committed legal offense. And the boys who commit the actual theft and murders are not considered legally responsible. The crime has been committed, but, legally speaking, there is no criminal.

So this is the situation which society must face. According to a statement made by a very careful commentator in a public address, eighty per cent of the crimes of violence or theft are committed by persons under the age of twenty-one. And as these are not legally or morally responsible according to the present tone of argument and court procedure, society is helpless.

The more one contemplates such a situation as now exists, the more one is surprised that any group of people can be found, who will offer objection to an intensive religious training in the public schools of the United States. Here is where many of the young people get their ideals. It is folly to say that moral training is solely the province of the home, and, even if it were, there are all too many homes which

quite evidently do not impart any such training, and society is left to suffer. There is a right, as well as a duty, vested in organized society, to protect itself in such case. And that right and that duty are both comprehended in the demand that religious instruction shall be given in the public schools of the United States.

Where a child comes from a religious home, with a reverence for God and a sense of responsibility toward Divine Authority, the religious lessons of the public schools will be merely an addition to the instruction which he receives under the family roof tree. And where children come from homes which are depraved or indifferent, they will get the vision of a nobler life, and millions of them can be saved.

Whatever may be the course to be taken by legislatures in dealing with a situation unparalleled in the history of the world—youth running madly into crime and youth held irresponsible before the law—one thing is beyond question: The public schools of this country should be required to read God's Word to every child in attendance every day in the year.

The opponents of Bible reading are almost compelled to choose now between giving the Bible to the children or giving the children to the devil. Which will it be?

NEW YORK CONFESSES

One of the magnificent things about our gorgeous metropolis, New York, is its brave—or its brazen—candor in confessing its own iniquities.

While cities of lesser splendor and courage are trying to conceal their sins or their defects, it seems that everything that pertains to New York is dragged into the light by New York publicity. Shining as an example of virtue, or lurid as an example of wickedness, New York portrays herself on the front pages of her daily papers.

As a rule there is neither boast nor humility in the narration.

Quite recently the city has been investigating its own public dance halls. Findings, as they are given to the whole world, show how resolutely the task was performed and how bravely New York editors can perform a public service.

The story is not for these pages; it is enough for this immediate purpose, to say that the wickedness of ancient and mediaeval times, so often portrayed by historians as a warning to the world, is now finding its repetition in the chief city of this Christian land.

Not long can any civilization be maintained, where conditions prevail such as are described in the New York papers. It is not that our greatest city, itself, is a pillar of our civilization; but it is that the customs, good or bad, which prevail in New York, will spread over the entire country. The fashion in dress shown on Fifth Avenue today, is imitated at the cross-roads in ninety days. And the sensual music of tin pan alley, produced in October, is jazzing its way into the homes of millions of people by the last of November.

The great city of a country has always had an intimate effect upon the general ideals. But such effect is now multiplied because of our methods of intercommunication. Every year millions of folk go up from the small town to the metropolis; every year thousands from the metropolis visit the small towns. The newspaper, the theater, the radio, the phonograph—all these things bring nearly all the people of this country into consciousness of the tone of New York.

And when New York newspapers tell the story of the 786 licensed dance halls of the city, and when the general effect of the dance hall life is appreciated, it is time for the whole nation to take a shivering warning.

THE GERMAN PEOPLE AND THE GERMAN MILITARISTS

General Von Ludendorff has presented two views at Berlin. He speaks as the self-appointed and the accepted chief of the so-called Fascist party or, in reality, the monarchist party.

With one of his utterances, we must all agree. He says that "the German people as a whole were not guilty of starting the war."

It does not require any generosity of judgment to accept that statement. It is so incontestably a fact. More than any others in the world, the German people as a whole were victimized not only by the war but by the long and heavy exaction which was made upon them for military preparation.

If a vote could have been taken, probably the mass of the Germans would have coincided with the view of Herr Ballin, the great shipmaster, who is said to have told Wilhelm Hohenzollern, two years before the war, that Germany's destiny lay in commercial growth and in a peaceful penetration of all other countries by means of her finance and industry. He wanted stimulation of the maritime commerce, the manufacturing interests and the financial extensions of Germany's power. His counsel was unavailing.

And the German people as a whole continue to pay the price, and their descendants will have to go on paying through the indefinite years, because there was waged a war to which they had never been asked to assent, and for which the mass of them was not morally responsible.

But the other statement by Ludendorff has opened a question. He says that "the guilt of the Great War must be shared by some of those leaders in Germany, who, in 1912, failed to furnish enough recruits for the army." He states in plain terms that, if the military establishment of Germany had been built to the desired size, the war would have been carried on, and the

German armies would have been victorious in six weeks of conflict.

In giving us this, as we believe, erroneous opinion (for Germany could not have won her final objective either in six weeks or six years!), Ludendorff betrays himself and his associates. Evidently he and his kind were preparing for the war—and wanted it. His regret is that some of the resources in Germany in 1912, were withheld from the militaristic enterprise. And now his criticism is of those loyal, patriotic and humane Germans who did not share his purpose to lay the whole world under bloody tribute to a war lord.

PROMOTERS OF PEACE

A grateful citizen and a fervent lover of peace, is Edward A. Filene of Boston. He offered a series of prizes to Great Britain, Italy, France and Germany, for the best plans to be produced by the nationals of these countries, for the restoration of peace and prosperity in Europe through international accord.

Thousands of plans were submitted, and several of the prizes have been awarded.

Diplomats and congresses do not seem to be giving much heed to the prize suggestions. Most of them seem as resentful or indifferent as our own Congress showed itself when the peace plan invoked by Edward W. Bok was evolved and given to the world.

But a vast deal of good has been done by these great world citizens, Mr. Filene and Mr. Bok, for they have turned the thought of the mass of the people, toward world peace and the methods by which it can be attained and maintained.

So both Bok and Filene are benefactors, however the selfishly ambitious diplomats may scoff, and call the hope and effort for peace a mere foolish fancy.

RUTHLESS UNIONISM

A conflict between two rival labor unions held up the construction of a high school building and the repairs upon four elementary schools, in Pittsburgh, Pa., thereby excluding many children from school attendance.

The facts as stated by the Board of Public Education of the city of Pittsburgh, deserve the widest publicity.

Affiliated with the bricklayers' union is a terrazzo floor-workers' union.

In the building of the new high school, the contractor employed members of that terrazzo floor-workers' union which was affiliated with the bricklayers. Thereupon the plasterers' union demanded of the contractor that he discharge all those floor-workers, and employ in their place men who were members of the terrazzo floor-workers' union which was affiliated with the plasterers' union. Under his contract with the men, the builder could not do this. And, when he declined, the plasterers' union demanded that the Board of Public Education force the contractor to comply with the demand. Of course, the Board had to refuse to become a party to the dispute, because such action would effect a breach of the building contract and impose a heavy liability for damages upon the school district, and because such an action might cause a strike of the bricklayers. And upon this answer by the Board of Public Education, the plasterers on all school work throughout the city went upon a sympathetic strike.

There was no issue of wages, hours, or conditions of employment. The sole controversy was in the determinations of leaders of two rival unions to dominate employment in a certain trade.

And the net result was to place more than 5,000 children on half-time attendance at the public schools.

We offer proper sympathy for labor in its struggle for proper recognition, but we are forced to the conclusion

that some labor unions, and particularly their ambitious and venal leaders, have no sense and no conscience.

A SOVIET ECHO

In that esteemed periodical *Religion and Culture*, is an editorial which quotes the Rev. Eli Forsythe of Detroit as having made the following statement in "a talk to women only" at the Fourth Street Congregationalist Church, Detroit, Michigan:

Remember, that the birth rate of this nation threatens to exterminate the American Protestant home. You women will have to face that problem, too. The State will have to regulate the matter; the State will have to say who shall be the mothers of the race, and how many children each shall bring into the world—the voters of the future. These things you women will see, these problems you women will have to solve. And there is another problem that you may have to face. I am going to present it to you, without giving any opinion: what if the State should decree that every American . . . woman, refined, educated, cultured, should be compelled to bring a child into the world, regardless of marriage? Every child is entitled to his father's name, and since there are not enough men to go round, what will the State do about it?

It does not seem possible that any Christian minister would present, even as an inquiry, a proposition so horrible as that which appears in the concluding part of the quotation from his remarks. We would not accept it as being authentic, except for the fact that *Religion and Culture* is a most carefully edited periodical.

One may deplore the decline of the birth rate in Protestant families of America, without descending into iniquitous contemplations of impossible remedy. Anyone who has on his heart the need of maintaining the Protestant character of the Republic, ought to repel all such suggestions as are implied in the quotation.

The Christian family is the citadel of God's purpose in the world, and that citadel cannot be maintained if we Russianize motherhood and childhood.

HONOR FOR SUSAN B. ANTHONY

Hon. Clinton N. Howard is fighting in Rochester to have a suitable statue erected in memory of Susan B. Anthony, at the West Main Street circle entrance.

Aunt Susan was one of the greatest characters of her day, just as Clinton N. Howard is one of the most noted characters of his time. He is doing a worth while work in arousing the attention of the city to an appreciation of its own notables.

FATHER AND SON WEEK, NOVEMBER 9-16

November 9-16 is the time set apart as Father and Son Week, this date having been chosen as particularly appropriate because it includes Armistice Day, November 11. It is the intention of those back of the movement to not only pay respect to fathers and strengthen the relation between fathers and sons, but also to pay honor to the young manhood which was sacrificed in the Great War, and to dedicate the remaining man power of the nations to world brotherhood and world peace.

The Father and Son movement had its origin in America, having been launched at a Y. M. C. A. banquet of fathers and sons at Providence, R. I. in 1907; but, so universal is the appeal of this project, that it will this year be given recognition and endorsement in most of the leading countries of the world.

Fathers will be readily drawn into the celebration of the week; would it not be a fine thing also if men not fathers would yet resolve to make themselves worthy examples for younger men to follow, and would interest themselves personally in the work and welfare of fatherless or needy boys?

Help for the observance of Father and Son Week may be obtained from

E. M. Robinson, Secretary Boys' Work Division Staff, Y. M. C. A., 347 Madison Avenue, New York City, New York.

AN UN-AMERICAN INSCRIPTION

The country is indebted to the *American Standard*, published at New York, for some information which ought to arouse indignant protest from all over the land.

The United States post office at New York is one of the most costly and splendid Government buildings in the country. It is located at 33rd Street and Eighth Avenue. It is the largest city post office in the United States.

On its marble facade are the following inscriptions:

LOUIS XI MCCCCLXIV

Created the Poste Royale

FRANZ VON TAXIS

MCCCCC

Imperial Post Master

CARDINAL

DE RICHELIEU

Public Postal Service

PIERRE D'ALMERAS

MDCXXI

General des Postes

That carving was procured by intrigue. It had no business upon an American building, least of all upon the post office.

The name of Benjamin Franklin should be there. It is this great Protestant statesman and patriot who most should be credited with originating our marvelous postal service.

His Majesty, Louis, and his Eminence, Armand, have no more right of recognition on an American post office than they have in the Constitution of the United States.

The intrigue was an insolence, and the public officials who consented to the outrage ought to be rebuked by the general indignant protest of the people of the United States.

He Speaks for the N. R. A.



REV. CHARLES F. SWIFT, D.D.

A great soldier of the King is Charles F. Swift. For thirty years he has been preaching the Gospel. In that time, hosts of people have heard his voice and have been inspired by his lofty presentation of the truth.

The experience of Dr. Swift has been so varied as to give to him a most unusual preparation for platform work. In addition to his service in the pulpit, he gave two years to Adrian College as its financial secretary; he was a member of the Pennsylvania legislature; he was the superintendent of the Anti-Saloon League for the Pittsburgh district; and also state superintendent; and later he became a national lecturer for the Anti-Saloon League.

Endowed with a striking presence, and with a large experience in addressing public assemblies—with a complete understanding of the public needs—Dr. Swift is now giving his time and talent on the platform most successfully to the work of The National Reform Association.

The Need of National Reform

BY C. F. SWIFT

During my recent trip through North Carolina and later through western New York, advocating some of the ideals for which The National Reform Association stands, I became more and more impressed with the great need, at the present time, of the work of such an organization.

Repeatedly, from both pastors and laymen, representing the various denominations, there came to me the following expressions:

"How strange it is that, as a people, we seem to be losing the high ideals which prompted the movements and declarations of the founders of our Government!" And,

"Why is it that so many of the standards in morals, education and social life, which our fathers so carefully observed, are now so lightly considered?" And again,

"Why do we, as a people, permit the alien, and so many of the industrial concerns, and pleasure seekers, to remove the high moral, religious, educational and legislative standards so carefully established by our forebears?"

I might add to these many other inquiries of like character, made by thoughtful and anxious ones, as to the why of existing conditions in our national life. On the other hand, it is most refreshing and encouraging to hear most of these inquirers speak of the need of a work such as The National Reform Association is doing, and at the same time pledging their hearty support to the same.

On my inquiry as to why, apparently at least, there seemed to be a lowering of the standards, I received, in almost every instance, this confession: "We have been so wrapped up in our own personal and local problems, that we have been neglectful about maintaining the standards and old land-marks so vital to national building." 'Tis the same old excuse given by Ahab: "As thy servant was busy here and there, he was gone."

There is a crying need for the existence and work of such an organization as ours at the present time, to proclaim anew the fundamentals of national life. For there are certain underlying principles which are fundamental to life and character, to the social and political order, to the welfare and perpetuity of our nation. Of these we cannot be too often reminded, for, as a part of this republic, every citizen needs the vision, the spirit, and the high purpose of those who wrought so well and made possible our national heritage.

Their work was the answer to a call, to begin the building of a nation dedicated to a high and holy purpose. I take it that their endeavor was the answer to the prophecy made by the Christ, as He pronounced the doom of a people who had forgotten and forsaken the essentials fundamental to their national life. To this people He said: "The Kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof," or fruits like the Kingdom of God.

It was our forebears who recognized, by choice, the God of nations, as they entered into their first compact and made their first declaration;

and it was "In the name of God" that they began to build our republic. Time has revealed, and is still revealing how well they wrought.

These are days when every citizen should be oft reminded that religion and morality are the sources from whence comes righteousness, justice, power and wisdom. Hence it is that The National Reform Association is widely proclaiming (1) The rightful authority and rulership of our Lord, (2) The maintenance of His standards in every department of our national life, as He expressed them in His declaration to His disciples and the people: "Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfill." Here our Lord plainly declares that the thing which must come to pass in the life of the kingdom or nation which He is building, is the recognition and the keeping of all that the law expressed.

That these ideals may be perpetuated, we represent and advocate:

The reading of the Bible in every Public School in our land, every day of the school session;

The maintenance of the Sabbath Day (as against the alien and Continental idea) and the keeping of it holy as belonging to God, and as being set apart as a day to cultivate His presence and to dedicate ourselves to His service;

The upbuilding and the perpetuity of our public school system, non-partisan, non-sectarian, as the most efficient and democratic in providing equal educational opportunities to every boy and girl in our country;

The inculcation of the principles of true patriotism, respect for law and order, loyalty to our country, the Christianizing of the Constitution—supporting these if need be with life, fortune and sacred honor.

A READER URGES REFORM

WHY I QUIT SMOKING

THE CHRISTIAN STATESMAN:

[Clipped from an unknown exchange and sent to The Christian Statesman.]

Being a reader of your very valuable magazine, I am addressing you on the subject of "Aspirin." Perhaps I am doing this out of order. Nevertheless it has been, and is still, a burden on my mind. I am in a position to see lives wrecked on this shoal. As surely as any evil, this is a very destructive one. I believe the forces of prohibition and reform should investigate this evil and the sad results. Observe, for a little while, persons using it. It is supplying those who were dope fiends, before prohibition put on the ban. Let this suffice. I pray that the forces of National Reform investigate the very large consumption of this drug and its destructive influence on lives. I await a speedy investigation.

Recently a gentleman at his summer home offered me a cigar. I shook my head, and said: "I do not smoke." And then kindly added words as follow: "Many years ago I had the habit of smoking and for several reasons I quit it a number of times, but seemed unable to break the habit fully. Finally conscience said, 'It is wrong, wicked.' Then I made a solemn, binding promise to the Author of all good resolves, that I would never smoke again, and I have been enabled to keep the promise, and for years and years the smell of tobacco smoke is very offensive to me, and I would not smoke the best cigar in the country for a lot of money, no, not for a million dollars, nor for a thousand trainloads of gold, with a hundred of earth's finest skyscrapers thrown in.

Miss Esther Allshouse, Derry, Pa.

Special Correspondence from Mormondom

Special Information from Salt Lake City, Utah.

Within the close hierarchical circles, great interest has been aroused by the death of Pliny T. Sexton of Palmyra, New York.

Mr. Sexton was the owner of the Hill Cumorah, near Palmyra. The hill does not bear that name locally. That is its sanctified designation by the Mormons. According to Joseph Smith the name "Cumorah" was given to him by revelation. But up at Palmyra it is called Mormon Hill.

It was from this hill that Joseph Smith claimed to have taken by angelic guidance and instruction, the golden plates from which the Book of Mormon was said to have been translated. According to his story, he found them in a stone box and with them a breast plate and the Urim and Thummim, a pair of stone spectacles by means of which he was enabled to make the translation.

The whole story is long and complicated, tedious, irresponsible, and unconvincing. But in the long years which have elapsed, the hill itself has come to have a sanctity in Mormon eyes. And, as the church is now amply equipped with finance and as it is making shrines at places of less importance, it is current talk that an effort will be made to purchase the entire hill, from the estate of Mr. Sexton. At present the Mormons own the adjoining tract, at which they keep a kind of mission house or rest house or shrine, with lecturers and guides. Up to the present time, all efforts to buy the hill itself have been unavailing. No doubt the Sexton estate would demand a large price from the Mormons; but also, no doubt, the Mormons would be willing to

pay far more than anyone else, unless it might be a showman with the skill of a Barnum.

I see that throughout the East, it is stated that Mr. Sexton possessed the original copy of the Book of Mormon, and that this so-called "precious book" would be greatly sought—at any price—by the Mormon church. There are many copies of the original edition of the Book of Mormon. If Mr. Sexton did possess one, it is probably worth a few hundred dollars at the outside. So far as the Mormon tradition goes, there is nothing to identify Sexton's, or any other one book, as the first one off the press. No such care was taken at that time. A large share of the written manuscript of the Book of Mormon is now in possession of the Mormon church, part of it in the hand writing of Oliver Cowdrey. Some of it was in the possession of Major Bidamon, who married Emma, relict of Joseph Smith the prophet, at Nauvoo some years after the assassination of the Mormon leader.

It is by means that are entirely extraneous to the book itself, that the Mormon church dignifies the tradition concerning its coming forth. First, it quotes all the Scripture which, by any construction, can be made to indicate the probable forthcoming of any additional revelations at a modern time. Also it gathers up everything from archaeology, which can indicate that people of culture—and particularly people of Semitic origin—occupied this hemisphere in prehistoric times. Then it surrounds all the tradition with such dignity of materialism in buildings, etc., and with such sincerity on the part of its lecturers, that people unacquaint-

ed with the facts are quite likely to be impressed.

Intrinsic evidence of authenticity in the Book of Mormon is entirely wanting. It does not contain a new truth, and it does not contain any old truth that was not already in use. Its one speciality is that it claims to be a narrative of the ancient peoples who inhabited this hemisphere, and of the visit of the Lord Jesus Christ to them in person, while His body lay in the tomb for three days. Its only sublimities of truth are copied from the Gospels and the older Scriptures.

As to its narrative, there is not a proof extant. Archaeology has made mighty strides since the day when Joseph Smith projected this book upon an uninformed world. He made the fatal blunder of copying some of the characters from his golden plates. These have been thoroughly exposed by Professor Riley. And if such an exposure could not be conclusive, there would be ample disproof by this time, for the reason that in all the mural inscriptions found in the buried cities of this hemisphere there is not one character which coincides with the attempted glyphs made by Joseph Smith. In reality he wrote them with his left hand and traced in them unconsciously the letters of his own name, Joe, as Riley clearly shows.

But the whole matter has this big significance, that if the Mormon church gets possession of Mormon Hill, or the Hill Cumorah, and makes of it a shrine and surrounds it with impressive beauty, and if the tradition shall be told with deep sincerity by fanatical priests; the church hopes that, in the years to come, the people of the world will look upon it with some such respect as even now non-believers look upon Mecca.

The Mormon leaders are shrewd business men, and they will bargain very closely if they enter into negotiations for the Hill Cumorah. They will do

this as a matter of business sense; although in reality it will make very little difference to them what the price may be, because they can easily extort that much money from the people of the United States by adding a fraction of a cent to the price per pound of sugar or salt.

It may be interesting to your readers to know that when the Mormon church buys the Hill Cumorah, if it shall do so, the non-Mormons will have furnished the money.

FASHION VERSUS REVELATION

One of the funniest advertisements that comes out of Mormondom appears in the Salt Lake papers. It is signed by a person who calls himself the Latter Day Saint Garment man.

Evidently he is an elder of the church, who manufactures the sacred garment which each faithful Mormon is supposed to wear next his skin. He conducts a mail order business and he asks for specific instructions as to style desired—"whether new or old style."

The old style of garment is the one whose pattern was given by revelation to the Mormon prophet, according to three-fourths of a century of teaching in the Mormon church. It was said to be, in form and texture, exactly such as was worn by our first parents in the Garden of Eden, and such as must be worn upon entrance into the eternal heavens.

The new style is one which modern fashion demands, sleeveless and nearly legless.

The Mormon prophet has been compelled to revise the decree of the Almighty to accommodate the wishes of his followers who are imitating the fashions of Babylon. They would have the garment made in the form of a teddy-bear or they would not wear it at all. So the teddy-bear style is the new style of L. D. S. garment, manufactured by the "garment man," under license from his church.

EDITORIAL

SOMEONE OUGHT TO PAY

That notorious murder case in Chicago, with its helpless legal conclusion, may now be viewed in the light of its social effects.

Horrifying as is homicide, and particularly horrifying as was this instance, the deep consideration which all thoughtful people ought to give is to the effect that all such trials and sentences have upon the minds of the millions who are being reared in the modern atmosphere.

Two men of youthful years but mature minds, coolly calculated and executed the mutilation and murder of an innocent boy of fifteen years. The plea for their defense was that they were abnormal. The sentence upon them was imprisonment for life, the judge saying that their youth saved them from the death penalty.

What shall happen to the two murderers, whether death on the gallows or incarceration for life in a prison cell, is of little importance compared with the social effects which follow this whole proceeding. Society holds the right, under God's will and under human statutes, to take the life of a murderer.

After the decree of the Almighty, the human justification is in these two facts: The murderer himself is stayed in his career of crime. The execution of a murderer is assumed to have a deterrent effect upon criminal classes.

Both of these possible results are lacking in the Chicago case; for the general belief is that the youths will escape after a few years of imprisonment; and no other potential murderer will be restrained by the probably paltry punishment which will be inflicted in this case.

What can society do to guard itself?

One protection against the large

social danger which is opened by cases of this kind, is at present impossible under our laws. Somebody was responsible for the act of these murderers. If their own youth left them wholly or in part irresponsible before the law, then society must look back of their personalities for the causes which made of irresponsible youth a thoroughly efficient assassin of other youth. Without any cruelty, one may say in a case like this, that the evidence points to parental responsibility. These two boys were nurtured in self-indulgence. The fathers were making money in uselessly large amounts, cutting down wages and the other costs of production, and hoisting the prices to the consumers; they were too busy to give other than financial attention to the demands which their sons made. Unlimited money, pleasures without supervision, dissipation unchecked, all these went on while the fathers were adding millions to their already superabundant wealth. And the young men, after countless known escapades, were still left to the devices of the devil and the practices which he incited.

Who is responsible for the fatal eventuation in murder? The parents.

If the presiding judge of that criminal court, who mitigated the just demand of the law because of the youth of the murderers, and who went far afield to express opinions that were not a part of a strict presentation of his decree, had chosen to perform the needed social service in uttering that sentence, he might have said: "These boys must not hang because they are too young. But the fathers are old enough. The responsibility is with them. And my regret is that under the laws of the State of Illinois, it is not possible for me to sentence real guilt to adequate punishment."

Society is confronted with this most

serious problem. Since parents will not discipline youth, society must soon find a way to discipline parents.

People who bring children into the world have a direct responsibility to God and to human society. And if they are so reckless as to ignore that responsibility, society must have some method of protecting itself. It is useless to say that these fathers suffer in shame and agony; their shame and agony afford no redress for the terrible wrong perpetrated by their sons. The parents can go on living the rest of their lives in luxury; their assassin sons are in comfort and safety in prison cells, where they laugh and joke and look forward to the time of happy egress; and no potential murderer is restrained by the legal consequences or by the prospects of eventual legal consequences in this case..

Murder was the ultimate extravagance in pleasure for these two boys; someone ought to pay the price.

CHEAP POLITICS

We would have decidedly more confidence in the integrity and competency of the other parties, if they did not base the major part of their claim, upon the deformities and mischances of the party now in power.

The cheapest thing of all the cheap things in our political life, is our reckless condemnation of the authority that is.

We have watched the operations of our Government for some years; and no administration, after it got into power, has ever lived up to its criticism of a preceding administration by an opposing party.

There is much to improve in government by party; there is much to reprehend; but a party which lays claim to succession ought to take higher ground than criticism. If our main argument is that the party in power ought to go out so that we can get in—with the chance that we shall do no better—we

are not making an intelligent appeal to intelligent people.

A SOLDIER TO THE END

Without liking the retirement of General John Joseph Pershing, we like the way of that retirement.

If his services could have been retained, his help to the nation would have been of great moment. He is one military genius who prefers peace to war. He is sane on all the questions connected with our rights, our duties, and our self-protection in this world.

It would have been a gracious and a splendid thing if an enactment of Congress, approved by the President, could have kept General Pershing in active service for another decade. But, as this was not done, we cannot share the general lament of the press at his modest retirement, without gifts of money from Congress and without appropriations for unusual retirement salary.

There has been no more soldierly step in all General Pershing's soldierly career than the one which he has just taken from the most exalted military position, without any unusual monetary allowance and without any deviation from the established custom. This last act affixes the Croix de Guerre to Pershing's greatness.

General Pershing would have been a help to his country in active service for many years to come. But John Joseph Pershing, retiring upon half pay allowance, with a splendid dignity, with cheerful acceptance of orders, and with inspiring words to his old comrades and to the nation at large—is a living example to our citizenship.

Pershing goes more sublimely into our history than he would go if Congress had given to him a million dollars, or had doubled his pay instead of cutting it down to one-half.

Let other countries lavish material gifts upon their victorious military leaders, but let the United States maintain her classic record.

THE FIRST LAW FOR NATIONS

The nation whose people take umbrage when the nation is called to repentance, is the nation which most needs to repent. For it has added pride and self-satisfaction to its sins. Unhappily this is in large degree the state of the world today. Most of the nations which are under a reign of Godlessness are not willing to listen to the voice of condemnation.

It would be well for our beloved America, if men in high place and men in low place and all men were willing to heed the call of God for national repentance. This does not come from any human authority, nor is it ordained by any human utterance.

It is the eternal command of Almighty God, that the nations shall submit themselves in penitence, in righteousness, and in determination to do His will.

And, almost at the last hour, the nation still hugs to itself its darling sin, its ignoring of the authority of its rightful Ruler, and its assumption that it does not need to repent.

The United States is the leader in the world in morals, as well as in material resources and progressive thought. But, in the very splendor of our possessions and power, we are forgetting the source of all our grandeur, and we are dazzling our own eyes with the glory of our materialistic and intellectual achievements.

The nation is suffering from Godlessness in its institutional life. There is a conflict against the observance of the simple laws which the Lord on High set for his human creatures to obey. In large degree the Sabbath is a time of riotous pleasure. Read the Monday morning newspaper any week in the year, and sense that the appalling list of crime and accidents due to recklessness is but a faint index of what is occurring throughout the land. God's

Holy Word is being neglected in many of the public schools, or is being misconstrued to the youthful mind; and the next generation is growing into that mood where it will accept the atheistic doctrine; "There is nothing in the universe to reverence." Many of our colleges and seminaries, established by God-fearing people for the teaching of the Christian religion, have gone over to the higher criticism which is but the first step toward atheism.

The homes are being impregnated by all this reckless spirit. It is not enough to say that the home and the church ought to keep themselves secure from these evil influences which swirl on the outside. That is impossible. Thought and habit are transfused like gases from one retort to another in the laboratory. No life in this country can avoid contact. And, if the general tone in the nation is one of disregard for God and His law, the whole of institutional and personal life is affected thereby.

What is needed now is for those resolute souls who hold to the sovereignty of our Lord in all human affairs, to stand out boldly and call the whole nation to righteousness—the city, the county, the state and the nation itself.

Learned social observers tell us that the youth of today is rushing madly toward the precipice, because of impulses derived from heredity and education.

If that be true, then mature society must instantly apply the remedy to itself, and must change the tone of education to reform the evil inclinations derived from heredity. For, if the oncoming generation shall be further stimulated in its revolt against old and righteous orders, in twenty years this nation and every nation where such things prevail, will be in chaos.

Back to the simple truth which God revealed. Back to it in the home. Back

to it in the school. Back to it in the church. Back to it in civil government. Or the nation perishes.

God gives this time for penitence. But it must be utilized before it is too late; his immutable law also has its chapter of punishments.

A POSSIBLE PLOT

The following correspondence is self explanatory. The writer of the letter to THE CHRISTIAN STATESMAN is no doubt genuine, and her motives are beyond criticism. It is quite proper, under the circumstances, that her name should be withheld.

THE CHRISTIAN STATESMAN:

Enclosed is copy of a letter which came to me a few days ago, and which I am asking you to broadcast in order that Protestant America can be more on her guard. Of course I will ask you to withhold my name if you publish the letter. I am sure I do not know where any friend got such name or title for me. I am a Presbyterian missionary.

Respectfully,

Copy of letter addressed to Sister

Dear Catholic American:

Write five letters like this and mail to your Catholic friends. We must elect Mr. Davis and a Catholic Congress. His election will hasten the day when the heart's desire of every true Catholic will be fulfilled, A Catholic America. Gov. Smith will be the power behind the President and every anti-Christian organization will be outlawed. Get out the entire Catholic vote.

(Signed) *A Devoted Catholic.*

Ordinarily, THE CHRISTIAN STATESMAN would be chary of giving publicity to any such matter, because it would be very easy for someone to perpetrate

a canard of this sort, in order to prejudice Protestant America against the Democratic condidate. It is with no intention of aiding such possible purpose, that publicity is given to the correspondence. Assuming that the letter to "Sister" was authentic, and that it was written for the purpose apparent on its face, we may still question whether that purpose could be fulfilled, even by the election of Mr. Davis. But our opinion, based upon intimate observation, is that so direct a plot was unnecessary. The Catholic power has more than adequate friendship in each of the major parties. Its intrigue has been able to surround both Republican and Democratic presidents. We gravely question whether it has fared better under one than the other.

But the insolence of addressing missionaries, under the suspicion that they are Catholic sisters, remains a distinct thing for public consideration. The sisters are supposed to be withdrawn from the world and its contaminating activities. Many of them are thus withdrawn, and are devoted to a most self-sacrificing life in behalf of humanity. They toil and spin, they visit and minister, they perform the most trying services in hospital and in crowded and sickened cities; and no one would withhold his recognition of these virtuous acts by many of the sisters. The very fact that thousands of them are so devoted, makes the intrusion upon their sanctity all the more reprehensible. It arouses the suspicion that the Catholic power is seeking to use them here, as the nuns were used in that awful slaughter of the Italians in the World War, when they were led to persuade the Italian soldiers to throw down their arms, under the supposition that the "holy father" did not want them to fight their Austrian brethren.

We want no papal interference in America.

DR. FOSDICK'S RETIREMENT

Dr. Harry Emerson Fosdick has retired from his place as associate pastor in the First Presbyterian Church of New York.

By this action, a certain definite and, let us hope, a certain helpful status has been reached, in what was a most anomalous situation.

Dr. Fosdick is a Baptist minister. His eloquence and the firm assertion of his personal views have made him a most noted pulpit character. Going to the First Presbyterian Church in New York, while not of the ministry of that church, he became doubly an attraction. Some of his sermons were not in accordance with the confession of faith, the form of government, and the book of discipline of the Presbyterian church. A long and very painful controversy ensued.

Other presbyteries than that of New York sought to bring the matter to an accounting, so that the pulpit of that great church should not be delivering messages which were violative of Presbyterian creed. But the New York Presbytery did not seem to be inclined to accept graciously any such interference from the outside, and, for two years or more, the controversy has raged, with pain to Christian feeling and probably with a decided injury to the Cause.

Dr. Fosdick has been regarded as a leader of the modernists, and his sermons and books have been widely quoted in support of the modernist position. Some who pride themselves on their "advanced thinking" have appeared to find perfect satisfaction in the so-called liberality of Dr. Fosdick's opinions, but a great many Christians, not well grounded in their faith, have merely slipped away from all the certitudes in attempting to follow his eloquent generalities.

The General Assembly of the Presbyterian Church, at Grand Rapids, May, 1924, instructed the Presbytery of New York to take up the matter with Dr. Fosdick, and to invite him into the ministry of the Presbyterian church, where the church would have responsibilities to him and he would have responsibilities to the church. And the statement was, that, if he could not see his way clear to this action, he ought not to continue to hold a Presbyterian pulpit.

After a long delay, due to Dr. Fosdick's absence in Europe, the matter was committed to him in October, and he promptly declined the invitation and resigned from the pastorate.

Let us all hope, for the sake of the cause of the Master, that the agitation concerning Dr. Fosdick's ministerial labors will now be brought to a close, and that the First Church in New York will find a preacher who, if not as eloquent in words as Dr. Fosdick, may be more eloquent in the delivery of the creedal doctrines of the Presbyterian faith.

It is not questioning Dr. Fosdick's sincerity, to say that such a situation as was developed by his ministry and his utterances in the First Presbyterian Church of New York, is entirely out of keeping with the integrity of Christian work. Over and over again, Dr. Fosdick made utterances which indicated a rejection of the doctrine of the Virgin Birth, and, under the most favorable construction by his friends, his utterance clearly avowed that this doctrine was of no vital importance to the Christian life and the Christian belief.

The sum total of this kind of teaching is that we are saved by works and not by grace.

If Jesus Christ did not die for the sins of the world, then the vital power of Christianity is gone. If Jesus Christ was not the Only Begotten of the

Father, and of Divine birth, then is the Scripture a fable.

What have we been doing these 1,800 years if these vital things are to be taken out of Christianity?

It is only fair that tribute should be paid to those sturdy men of the Presbyterian faith, Dr. Macartney, the present moderator, and others, who, with Christian fortitude, yet with all Christian gentleness, have fought this fight and won this victory.

EFFICIENCY DEMONSTRATED IN GOVERNMENT BUREAU

There is now some method in the Bureau of Internal Revenue. That vast and complicated institution is being brought into order. The American taxpayer can draw a breath of satisfaction. More than half the dissatisfaction produced by the income tax, has been the result of complications and difficulties. The payment of the money has been less of a burden than has the complexity involved in adjusting one's affairs with the Government. Honest men have been just as much distressed as dishonest men. Probably this particular part of the burden has fallen more heavily upon the man who has wanted to do his full duty, and to give a correct return and make a full payment.

But the whole thing is being systematized and simplified. And out of the new method has come a result which demonstrates how great has been the improvement. It must be borne in mind that this country plunged into the income tax practice, without previous experience; and it is not surprising that there was soon almost chaotic condition, which, however, ought to have been resolved much earlier than it was. Under the remarkable genius which has been shown in the Treasury Department, efficiency has

been instituted, combined with accuracy; and the Treasury has been able to deal promptly and successfully with the most complicated thing that has ever been connected with the income tax.

The revenue act which was approved June 2, 1924, provided for a twenty-five per cent reduction of tax on incomes received by taxpayers during the year 1924—as that tax would be calculated under the old act. Returns had been required and had been made from four million taxpayers, previous to March 15, 1924; and of course all these returns were under the old act. Two and one-half million of these had paid in full, and only one and one-half million had chosen to pay by installments. With each one of these four million there had to be an adjustment. Two and one-half million checks, representing a quarter of the total payment of those who had settled in full, had to be drawn and mailed. The entire adjustment, covering one and one-half million cases, had to be made for those whose three payments by installments would cover the total of the tax for the year.

That whole work has been brought to a close.

And the Bureau of Internal Revenue is more than justified in its modest statement—"There has never been in the history of the Internal Revenue service, a refund comparable in volume to the one now being brought to completion."

A commentator may go much further and say that the achievement is a triumph of integrity and competency. And Andrew Mellon, Secretary of the Treasury, and David H. Blair, Commissioner of Internal Revenue, with all their aids are entitled to public gratitude.

And the general public is entitled to the hope that the income tax collection may be still further improved.

THE LIBEL LABEL ON DEFENSE DAY

The tendency of the human mind, particularly in these hurried times, is to accept things by their designation.

We judge largely by labels and not by contents.

Very often the designation is exactly the opposite of a fact.

Our Defense Day inspection was called a mobilization day, and was construed as a war gesture.

The defense or inspection proceedings of Japan were called a peace demonstration, and the whole exhibition was thus put into contrast with our own.

Upon such superficials the case has been considered by many of our own writers and speakers. The fact is that the soul of America had no emotion for war on that inspection day—nothing but a prayer that this nation and all the world might be spared from the horrors of armed conflict. To count her man power and to estimate her resources so we might show that we were not helpless, was distinctly a measure to promote peace in the world. There was nothing in it to incite anyone to a desire to attack us; and, better still, it contained no possible incitement to any of our people to make an attack upon others. On the other hand, the soul of Japan inclines toward military prowess. And the counting of her man power and the estimate of her resources is a ministration to the ambitious feeling of that very capable people.

Our publicists did a great wrong when they took erroneous designations or labels, and misled the popular mind into an acceptance of them.

This particular case is one of the strongest instances of that misleading in recent times.

Just one little look beneath the surface, and the facts are plain: The United States needs no outlet for her

population; she asks no more territory; she has abundant space and resources within her own confines, for centuries to come; and she would have everything to lose, and nothing to gain, by a war of aggression. Japan feels herself overcrowded and belittled; she needs natural resources; and she may feel that she has everything to gain, and nothing to lose, by a realignment of the world's political boundaries. That is the case after you take off the false labels.

TRAINING FOR CITIZENSHIP OR BANDITRY

In safe and civilized New York City—if readers will admit our violent assumption that New York is safe and civilized—the Federal Reserve Bank had to move three billion dollars in cash and securities the other day. The distance to be travelled was only two short blocks, but the removal had to be effected by a procession of armored motor cars, between lines of 300 armed men, and with nests of machine guns planted in the streets to protect the money caravan. And this in New York City in broad daylight! Here is a bit of evidence to support the recent declaration of a learned judge in New York, that this is the most lawless country in the world.

What are we going to do about it? Multiply the means of protection until it costs more to prevent robbery than the value of the goods? Consume the energies of the whole honest part of the population in guarding rightful accumulations?

We are glad to see that the issues of economy and efficiency are entering into this pressing question.

For a long time an appeal for moral instruction in the schools to educate youth into honest maturity, has gone unheeded by many of the financial and industrial interests. Every time The National Reform Association has con-

ducted a campaign in any state of the Union for the Mandatory Reading of the Bible in the Public Schools, that campaign has had to meet organized opposition from influential factors in the business life of the community. In fighting against the teaching of religion in the schools, these same factors have been fighting against the inculcation of the principles of morality, and unwittingly perhaps, against the safety for life and property that is insured by the inculcation of those principles.

But it becomes increasingly evident that the cost of protecting society against criminals is an intolerable burden. At the present rate of evil progress, it will take all the time and energy of honest people to protect the wealth already created, and there will be no more energy or time left with which to create new wealth.

Will the time come when honest people who possess anything will have to spend all their time in protecting it against looters; or will the State educate youth to be citizens instead of bandits?

ALL FOR PEACE

One of the major issues of this year's campaign is the world peace policy.

In every address which he makes as chairman of The National Reform Association's World Peace Commission, the Hon. Clinton N. Howard makes this point plain.

This nation ought to stop drifting; because, with the drift of this nation, the world drifts. The ship carrying the hopes of all humanity is in sight of the rocks of war. Anyone who can listen to the flaming address of Clinton N. Howard upon this subject, and not make new and high resolve to help our nation to such measures as will in turn help the rest of the world to know the safe course to peace, must be lacking in every humane sense and in every sense of self-protection.

THE SPLENDID Y

The Young Men's Christian Association in the United States and Canada now numbers 988,522 members. The increase of individual membership in the year past is nearly ten per cent. It represents the greatest accession during any twelvemonth in the whole history of the Association.

The work of the Association in foreign fields is established in eighteen countries, with 384 institutions and 125,000 members.

There has been an increase in material resources commensurate with that in membership. The value of property belonging to the Association has risen to almost \$160,000,000. The endowment funds increased by more than 8 per cent last year, and have now reached \$17,308,000.

In the cultural schools and in the gymnasium classes there is a constantly increasing attendance, accompanied by splendid emulative development.

Best of all is something prominently set forth by Rev. Howard B. Gross, D.D., in a most effective analysis of the Association year book. It is quoted from Dr. Mott and tells the most satisfactory and the most significant thing about the Y.

The deeper satisfaction of those who have most at heart the vital and conquering power of the Association, lies in the renewed religious emphasis which has come in the last few years. Beginning with the heart-searching conference of the City General Secretaries at Atlantic City, late in 1921, in collaboration with the representatives of the Religious Work Department of the International Committee; deepening with the creative gathering held at Lakehurst a few months later; and taking an organized expression in the two subsequent winter seasons, a quiet and truly vital spiritual movement has increasingly permeated the North American Associations. Almost from the beginning, intimate touch has been maintained with the recognized leaders of the churches. . . . There are evidences in different parts of North America of a real awakening to the spiritual mission and values of the Y. M. C. A.

THE BURDEN OF THE GERMAN PEOPLE

With the Dawes plan fully and finally accepted by Germany, we see a new state of mind over there—a state of mind far more important to the Germans themselves than to any other people of the earth.

The representatives of the German people speaking for the great mass of German worth, have undertaken in apparent good faith to meet the requirements of the reparations commission under the Dawes Plan; and henceforth, it is only honest to assume that Germany will do all that lies within her power.

All the world may feel a little sadness because of the necessities of this case. Grim necessities they were and grim necessities they are; and not to be modified by any sickly sentimentality. But with the assurance that justice is to be done and that pledges are to be fulfilled; the rest of the world can feel a deep sympathy for the masses of German people who must look forward to a time far beyond their own lives during which German labor must go on, toiling and paying; and paying and toiling, to discharge the debt incurred under the German Empire and now imposed upon the German Republic by the militaristic leaders of that great people.

With the assurance that now there will be no more hate on the one side nor evasion on the other; with German industry stimulated by the co-operative action of financiers in the countries of the entente allies; with payments of indemnity to make restoration of desolated regions in France and Belgium and to assist in paying debts incurred in other countries in the Great War, the whole spirit now should be one of peaceful conciliation. The world never did have a quarrel with the German people and it is now the German people who are in control of the German government and it is the German peo-

ple who must pay the debt.

As they show their willingness to work industriously and to pay self denyingly; all the world ought to be in kind sympathy and friendly attitude toward the German Republic and its inhabitants.

THE FIRST ESSENTIAL

We are particularly grateful for the opportunity to publish a letter which tells its own story of a community which recognizes moral training as the first essential in education, and which has just made a visible demonstration of that training in actual operation.

The letter is addressed to the Rev. T. D. Edgar, D.D., President of The National Reform Association, and although not written for publication, *THE CHRISTIAN STATESMAN* is kindly permitted to present it to our readers.

Dear Friend:

On Friday evening, October 3rd, we are to have at Freeport some public exercises "dedicating" our new school building. At this meeting, I am to present to our Board of Education a bronze tablet of the Ten Commandments (duplicate of one on the Pittsburgh court house). This tablet is to be put on the wall of the school auditorium, facing the pupils as they sit therein. Not because I have anything to do with it, but because of the fact of putting such a tablet in a public school building, I thought that perhaps your National Reform Association might want to take note thereof. I do not know whether or not there is any other instance of such a tablet being so placed. At any rate I have let you know of this one. I am, with best wishes,

Very cordially yours,

(Signed) *John Downie.*

It is the finding of the United States Department of Agriculture "that American agriculture, since the slump of 1920, has not yielded the commercial interest on its invested capital, or a fair wage for the average farm operator and his family." For the year 1923, the return on capital invested in agriculture is given as 3-1/10 per cent.

OUR NECESSARY LIMITATIONS

Our good friend, A. Heerema of Hoppers, Iowa, writes to *THE CHRISTIAN STATESMAN* in appreciation of its appeal to Christian citizenship and its plan for Protestant unification.

Also, he asks the magazine to tell why the speech of Senator Robert L. Owen, of Oklahoma, concerning the secret treaties between Russia and France, had not been published in this magazine.

It may be a fair inference from the tone of our friend's letter that he holds the opinion, which some of us share, that if these treaties could be dragged into the light, it could be shown that combinations had been prepared against the Central Powers of Europe long before the Great War.

The exact reason why *THE CHRISTIAN STATESMAN* did not publish the speech of Senator Owen, is the reason which prevails against the publishing of other speeches. The space in the magazine is limited. It is impossible to give the long speeches of Congress and there are other avenues through which these can be procured. It is with this magazine, and it should be always with publicists, the purpose to give the salient things for public consideration—if the periodical assumes to cover the range of human activities. In that sense, it is the duty of *THE CHRISTIAN STATESMAN* to advise its readers, so far as its space will permit, of the important proceedings, utterances and trends of the times.

We did not get into this discussion at the time of the speech by Senator Owen, because we were then hopeful—as we are still in some degree expectant—that the facts of secret treaties will be indisputably established. Until these facts are beyond controversy, it would be an unending and useless task for the publicist to attempt to follow contradictory utterances.

The mission of *THE CHRISTIAN*

STATESMAN is to advocate Jesus Christ as the Ruler of nations as well as the Saviour of men. The whole magazine is dedicated to that proclamation. Wherein it errs by omission or commission, the failing is more painful to the editorial staff than to any one of the readers. Being human, editors err, as sometimes do readers, in their judgment.

But for the enlightenment of our friend, let this be said: There is no fact connected with the diplomacies, good and evil, of international relation, that *THE CHRISTIAN STATESMAN* is not desirous of bringing to the light.

We have been thus elaborate in answer, because of the sweet Christian tone of our friend's letter. He writes as a Christian citizen should write; and therefore he is entitled to a most considerate reply.

ONLY CHRISTIAN PARTISANSHIP

A very well written and interesting letter comes to *THE CHRISTIAN STATESMAN* addressed to Mr. Benjamin Jenne. It is written by Mrs. Augustine Lenge of Philadelphia, and narrates the effort which this Christian woman made to secure the attention of politicians to the worth of John W. Davis for the Democratic nomination and to his rightful claim to election as the leader of the people for Christ and country.

Meritorious as is the communication, it cannot be published in *THE CHRISTIAN STATESMAN* at this time. This brief indication of the view of Mrs. Lenge is given out of respect for the motive which prompts her writing; but *THE CHRISTIAN STATESMAN* cannot be opened to lengthy partisan appeal—for the pages would overflow with personal and political argument.

The magazine seeks to give the facts, and to support in all righteous measures the choice of the people under God.

Mrs. Shepard's Letter

Too many of our good Christian people are indifferent and apathetic about the Mormon question, because they think that all the Mormons are "away out West." But in some sections of the country people are at last getting their eyes opened. And, in Maine especially, things are doing since the growth of Mormonism has been revealed to the citizens, and since Mormon propaganda has forced its way into their midst.

At a little town called Waltham, the Mormon elders had been using the Ridge Baptist Church. There was no minister, and, by some means, the Mormons obtained the keys of the church and used the church exclusively for their own meetings. Some of the Baptist church members came to see me, and finally one of the older members prepared a paper forbidding the use of the church for further meetings of the Latter Day Saints. This was circulated throughout the parish and seventy signatures were obtained, and then a number of people went to the church and put a padlock on the door.

Recently arrangements were made by the townspeople for an evangelist, or traveling preacher, to occupy the pulpit this fall. The Portland, Maine, papers gave this affair large headlines and a big write-up.

At two other points where the churches had no pastors, the people have raised the money and are calling a minister to give his time to the two churches. The Mormons have been especially active at these points and have held quite a meeting in a camp ground there.

At Belfast, Maine, a young elder from Utah admitted to a mass meeting assembled in the Baptist Church, that he believed in the *principle of polygamy*. This greatly incensed the

audience, and the next evening many of the leading men got together and asked me to explain more thoroughly the propaganda of the Mormon elders. For two hours, these men questioned and I explained, and I was convinced at the close that the Mormons would have a difficult time to make progress in Belfast.

* * * * *

The Reorganites, as I call the members and elders of the Reorganized Mormon church, are plentiful up through New England and they are very pertinacious.

A characteristic experience with them was had at South Brooksville, Maine, at one of my recent meetings.

While I was talking, two men stood upon chairs and one cried out: "I am a Mormon and proud of it and you will give no speech here tonight."

It so happened that the church had no pastor, and therefore there was no presiding officer; but the men of the congregation immediately came to my assistance and the town marshal ordered the disturbers to be quiet. After some confusion one of them settled down, under the urgings of his wife, but the older one of the two persisted in trying to heckle me and to confuse the meeting, and finally the marshal had to turn him out of the church. The marshal took me back to my hotel and, on the way, informed me that I had been in real danger as this man had been in an insane asylum for two years, and since coming out had gone insane again, this time on Mormonism. Possibly he would have to be sent back to the asylum again.

South Brooksville is where the Reorganites have a camp meeting ground and their season is now closed. Some people may wonder why the Reorganites appear to be so sensitive, when the

greater part of my talk is directed against the teachings and practices of the Mormon church which has its headquarters in Salt Lake City. It will be readily understood however, if one will consider the common origin of all the Mormon branches or offshoots. It may be true that the Reorganites, who have their headquarters at Independence, Missouri, do not practice polygamy. Indeed they have often been out in the open, contending against the polygamous practices of the Brighamite branch of the church, as they call the great body of the Mormons. But it is a fact that the Reorganites, like the Brighamites, derive all their assumed "gospel" from the revelations, so-called, given to Joseph Smith the founder. He taught and practiced polygamy. That is incontestable.

Therefore, when anyone is dealing with Mormonism in the historical sense, all branches of the church have to be included.

And hence the danger to the Reorganites.

Again and again they ask that a differentiation be made, and that they be excluded from any criticism that may be implied by our historical narrative or our analysis of the tenets of the faith. But, of course, no such exception can be given either properly or even truthfully.

They seem to have a most contentious spirit, and to feel that their own particular province is being invaded when the truth is told about Mormonism here in New England.

For several years they have been conducting extensive missionary service throughout this part of the country. They call themselves Latter Day Saints, usually avoiding most carefully the use of the word Mormon, and they make entree in many quarters long before their real character is discovered.

Happily, through our meetings, there has been a considerable enlightenment, and the people now understand that

Mormonism—in all its root, trunk and branches—is a blasphemy against the Christian religion.

Lulu Loveland Shepard

EVANGELISTS MEET AT WINONA LAKE

By M. A. Martin

The annual business meeting of the Interdenominational Evangelists Association was held in the Christian Temple, Winona Lake, Indiana, August 28, 1924, Rev. Earle Naftzger, president of the association, presiding. Devotions were conducted by Evangelist Elmer P. Loose. Reports were given by the various committees, after which Rev. Lindgren presented the following resolution:

Inasmuch as the conduct and method of a few evangelists have brought reproach upon Evangelism in general, we feel it incumbent upon us as an Association of Evangelists to express our disapproval of any act or method not within the strict manner in which the Spirit of God would direct one engaged in the work of an Evangelist. We deplore any mercenary spirit shown, any efforts for results that aim at anything less than genuine conversions or consecrations, any motive other than one which should characterize one really called of God to be an Evangelist; and we exhort the members of this organization that, at any cost or sacrifice, they show forth the reality of their consecration to a high and holy calling.

The report was accepted and ordered sent to all religious papers.

The Rev. John S. Hamilton was elected president of the association, with O. A. Newlin, secretary, and R. Hayes Willis, treasurer, all of Winona Lake, Indiana.

Among the officers of the association are Rev. W. A. Sunday, Rev. Bob Jones, Charles Reign Scoville, George L. Stephens, Homer Rodeheaver, F. E. Lindgren, C. H. Meinardi, H. L. Stephens, Charles F. Weigle, E. Dewitt Johnson.

Headquarters will be continued at Winona Lake.

LITTLE TALK AND LARGE PERFORMANCE

BY JUNIUS CHANNING QUINCY

President Coolidge does not talk much, but when he talks, he says something.

Let us be thankful for the fact, especially now, when the land is being flooded with the clamorous claims of campaign managers, and let us pause to offer a tribute to the calm, reticent man in the White House, who just goes along his common sense way, attending to the duties of his office.

Calvin Coolidge seems more interested in the discharge of the responsibilities imposed upon him by the Constitution during this term as President, than in any effort to determine who shall fill the next term as President.

Probably the election will not be decided upon the big proposition. There will be a lot of machine work and a lot of hurrah.

But as one American citizen who desires to see the country returned to sanity, I want to offer commendation of the quiet method of attending to a sacred obligation. When we get to the consideration of real things, we are anxious that we shall not place in the White House, either directly as President or through the channel of the vice-presidency, a man whose chief activity would be manipulation to assure his succeeding himself. We select a fellow citizen to discharge an obligation, to carry a great responsibility and to be a leader of national thought and purpose. If he do this, he may lack in the spectacular; but he is showing a greater worth as President, and, to thoughtful minds, he gives the assurance that, if elected, he would continue in the same common sense way.

I know a great deal of ridicule has been indulged in at the expense of common sense. But the satire and contumely come as a rule from those who

do not possess the quality.

It has an almost inestimable value, the greater because of its rarity. We need the common sense which discharges appointed duty day by day; and we need less of the wild riot of emotion and ambition. We need to come back to sanity.

THE UBIQUITOUS SALESMAN

BY THOMAS DODGE

How do they break in? I mean these enterprising salesmen.

Have they been taking a course in will power or salesmanship or world conquering?

The other day William G. McAdoo paid a visit to John W. Davis at the latter's headquarters in the Hotel Belmont, New York. After a lovely luncheon at which their conversation devoured the enemy, they went up on the roof to be photographed together; and right there was one of the "go-getters" offering a corn-cob pipe to Mr. McAdoo, and begging him to use it while the picture was being taken.

McAdoo replied that he left the pipe smoking to Charlie Dawes.

And everybody began to wonder what peculiar political stunt was being worked—only to find out that the aggressive pipe bearer was a salesman for a new pipe concern.

How do they break in, these enterprising Americans? This chap had an idea. In that photograph, he would have had an advertisement worth \$50,000, merely for the asking—if he had got it. For as truly as General Dawes's pipe is now being advertised, and sold by the hundreds of thousands; so the McAdoo pipe would have sold by the millions.

Happily the salesman was disappointed, and McAdoo will not be responsible for an increased use of tobacco, or for imposing upon the country an extraneous political issue.

Do You Belong to the Protestant Family?

The movement inaugurated by THE CHRISTIAN STATESMAN for Protestant Unification is that outgrowth of a real need—the need for a firm, clear expression of Protestant faith and Protestant coherence. In it there is no hate, no unrighteous intolerance, any more than there is in the unification of a family.

Other families in the United States are strong in union; only the Protestant family is weak, because its members stand as separate individuals.

The understanding and appreciation of the true spirit back of this movement are growing day by day; and, day by day, there come new names of loyal Protestants who wish to pledge their allegiance to this great Cause.

There is no financial obligation involved. The movement asks only your faith and prayers and your alert interest.

United we stand; divided we fall.

Sign the Protestant coupon and sign it now—in the great eternal now.

Below are the latest additions to the supporters of Protestant Unification:

Mary S. Gelbach, Mars, Pa.
Christian Gelbach, Mars, Pa.
R. Maude Bradley, Philadelphia, Pa.
H. W. Faner, Erie, Pa.
J. A. Henry, Jr., Allentown, Pa.
Mr. and Mrs. Elmer Sharp, New Wilmington, Pa.
Mrs. Margaret S. McClure, New Wilmington, Pa.
Miss Margaret McCreight, New Wilmington, Pa.
James D. Bradley, Philadelphia, Pa.
E. Harland Rose, Wheeling, W. Va.
Mrs. P. J. McAdory, Bessemer, Ala.
Mrs. C. N. Bower, Wilmington, Del.
C. G. Clark, Chicago, Ill.
J. H. Ambruster, Chicago, Ill.
Mrs. E. A. Tatch, Chicago, Ill.

A. Heerema, Hoppers, Ia.
Florence A. Seabury, Gardiner, Me.
Mathena Beekman, Sagamore Beach, Mass.

Effie Stinebeck, Niles, Mich.
Miss Alice Stephens, Riverside, N. J.
Rev. J. A. Stewart, E. Liverpool, O.
G. W. Johnston, Zanesville, O.
W. R. Hamilton, Struthers, O.
Jean Hamilton, Struthers, O.
Rev. H. C. McAnley, Youngstown, O.
Mrs. H. C. McAnley, Youngstown, O.
Marie M. Doscher, Bellevue, Pa.
Mrs. A. E. Shires, Hughesville, Pa.
Elva Barker, Pittsburgh, Pa.
Mrs. Anna Gelbach, Mars, Pa.

FOR PROTESTANT UNITY

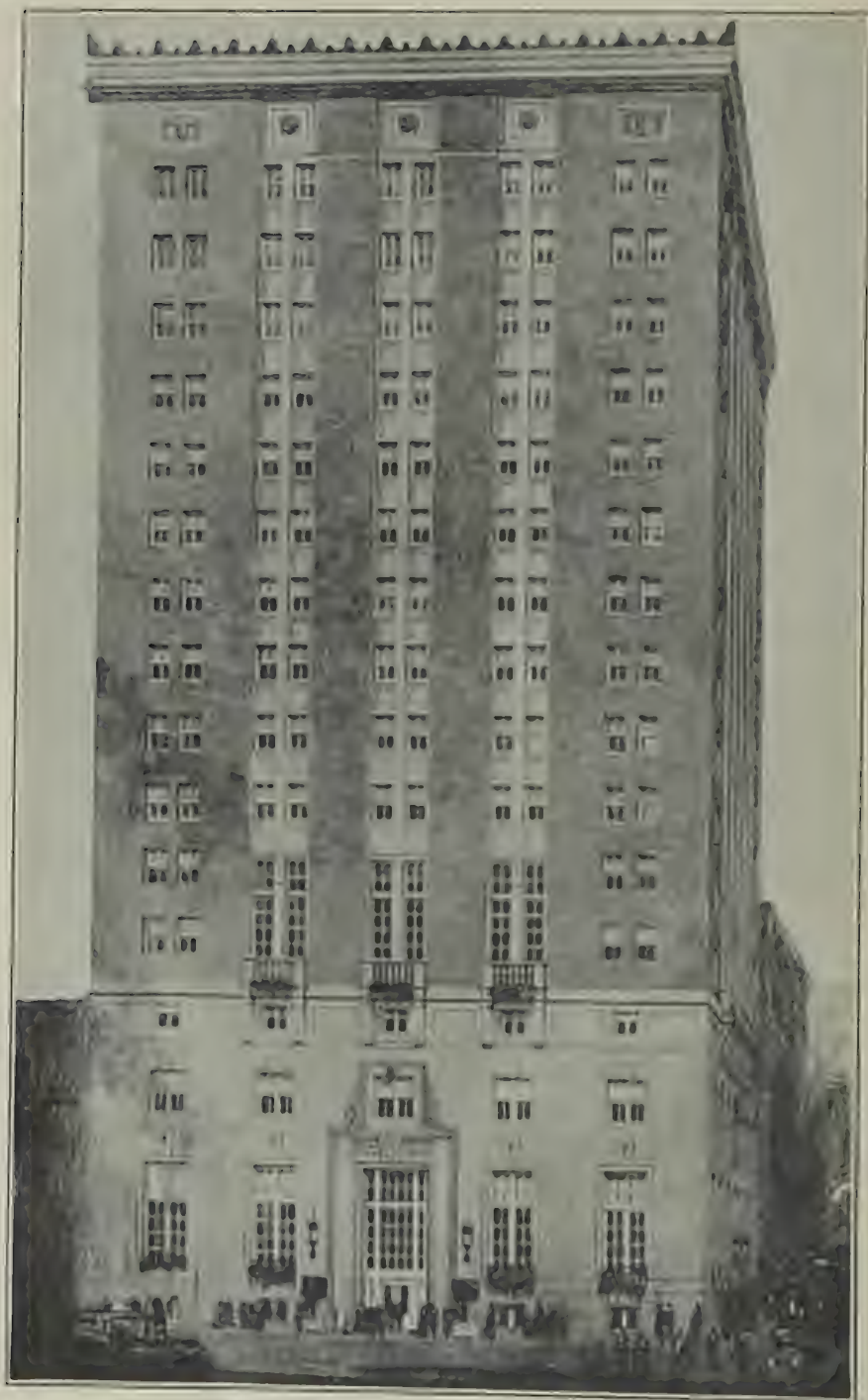
Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

*This is a Christian nation.
This is a Protestant Christian nation.*

Its ideals and its institutions—its laws and its customs are Protestant.

I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

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New Home of Downtown Y. M. C. A. of Pittsburgh, Pa.

A Great Y. M. C. A. Unit

In another part of this issue, THE CHRISTIAN STATESMAN gives some figures concerning the immensity of work being done by the Y. M. C. A., and the strength of its personnel. In order that readers may know for themselves the actual method of operation, we take a model association—that of Pittsburgh, Pa.

The Y. M. C. A. of Pittsburgh was organized in 1866. It now consists of fourteen branches with a present membership of 13,849. Its metropolitan offices are in the downtown branch building recently completed, and located at Third Avenue and Wood Street. It is a glorious structure of most impressive architecture, and is a material evidence of the solidity and the high mission of the Association.

In 1911, the Association adopted the Forward Movement project, which contemplated new buildings for the colored branch and for certain others, as well as enlargements and improvements in existing edifices—plus the equipping of a modern summer camp site. The total amount of this Forward Movement program was estimated to be \$2,750,000. Of this, approximately \$1,300,000 has been secured through contributions, and it is expected that another million dollars will come from the sale of properties which the Association owns and which are not needed for Association purposes. The metropolitan offices—the downtown branch—including equipment, have cost a little over \$1,350,000. The colored branch at Centre Avenue and Francis Street, was opened a year ago at a cost of \$265,000.

In addition to the branches which exist in surrounding boroughs, associations in surrounding cities, though not connected branches of the Pittsburgh association, work in the closest possible co-operation.

Ralph W. Harbison is President of

the Board of Directors, and F. B. Shipp is General Secretary. Upon the Board are leading men in the business and other life of the city.

Probably in no other large city of the United States, is there greater call for the work which the Y. M. C. A. is able to perform. The great industries of the Pittsburgh district have their intimate human problem, and, in the solution of that problem, the Y. M. C. A. is an integral factor. In each of its several branches, the Association makes every possible effort to give proper attention to the boy and the younger young man.

In addition to the work done with the school boys, attention is given to large numbers of boys employed in stores, offices and manufacturing plants. In the departments of physical education and training, and in the department of vocational employment, skilled leaders are giving their help and thousands of boys and young men are profiting thereby.

But it is in the field of religious work that the Association reaches its greatest altitude. It states, "Every activity conducted by the Y. M. C. A. is intended to help older boys and young men to realize for themselves, and to pass on to others, the benefits of a program of living, in which fellowship with Jesus as Lord and Master affords guidance and dynamic power, as they seek this abundant Christian life."

Here is one institution in which the "Christian" in its name is fully exemplified in its proceedings. The Pittsburgh Y. M. C. A. is a splendid unit of a great organization, and is succeeding in its aim to live up to the highest ideals of the Christian men who have given so much of their time and energy and means, to help youth into happy and useful Christian manhood.

How Long?

BY W. H. MORSE

How long will it be before an emergency long existent will be squarely met?

How long before it will be fully appreciated that the American Government rests both in theory and in practice on a secular basis, and thus presents a problem that demands Christian work?

How long before this problem will be worked out, and the answer set right?

We are accustomed to say that we are a Christian nation and that we live in a Christian land, just because the larger portion of our population are nominally of the Christian faith. But we have not the shadow of a right to maintain that we are living under a Christian government, for Christ and the religion of Christ are not known to the instrument by which the Government is given its authority,—the Constitution.

But why should anything different be wanted? Over and over again we are assured that there has never been any civil government in the world, ancient or modern, that has deserved the name of Christian. And why? Simply because there has never been a nation that has been agreeable to incorporating the golden rule into the law of nations. And yet, let it be admitted, there have been nations more or less desirous of being considered Christian; and, professing allegiance to the Christian faith, they have in some measure lent themselves to a support of Christian ideas. Yes. But our American Government has never shown any desire to be considered Christian. That is all that there is about it.

But, we hear it said, ours is not an

irreligious government. Why? O, because, we are told, it permits religions of every description to go on their way unhindered. Yes. And if we will follow out that reason we will hear it said that there is nothing in its construction to prevent Jews, Mohammedans or infidels from administering it. And so there are atheists holding public office; there are pagans in the employ of the Government. O, certainly, there is nothing mean about us, unless, perhaps, Japan may incline to dispute such an assertion.

We hear it said that in the usages of our governmental system there is this that and the other that is Christian. For instance? The sessions of the national and state legislatures, the political conventions, and the courts of justice are opened with prayer. Grant it, and grant that a Jewish rabbi will in such places "offer prayer" as lucidly as any clergyman. Again, it is pointed out that the President and the governors issue annual Thanksgiving proclamations; and in this they take solace, because it looks as if such things indicate that there adheres to our Government a Christian complexion. A feeble comfort!

There is nothing whatever in the theory of the American republic that makes usages of that sort essential to Christian life. The "opening prayer" and the Thanksgiving proclamation rest on that which was anterior to the Constitution. But, it may be urged, these customs in some cases rest on statute law. So they do. But statute laws are the mere creatures of temporary majorities, and are liable to change as soon as popular opinion sets against them. Give hammers to the political geologists, and they will chip out and

throw away those things that they say are mere fossils. One of these days, if things go on as they have been going on, there may be states that are anti-Christian, with governors of that ilk. Think you that such governors would call on the people to assemble annually to render thanks to Almighty God? Would they have the right to do it, if they were so inclined, in the face of the fact that a majority of voters would be in opposition? No governor can convert a population by proclamation. Indeed, he would not venture to try.

Yes, how long before that amendment to the Constitution will be written? How long, indeed? Broach the question, and at once we are made to understand, in no faltering tongue, that the drift of the whole civilized world is in the same direction as our own. See here! The fact is that we must count upon opposing not simply a national tendency, but one that is ecumenical. Do we dare to say but what this world-wide disposition has not caught much of its impulse from us? Take up the question with some of these neighbors, and the first thing that we hear will be the assertion that the American social system was laid by men who were not Christians, but who are our boast and pride.

Keep on talking with our neighbors, and they will tell us that to-day, the same as on the day when the Constitution was established, we delight in putting the grandsons of the founders in office. They will tell us and who will deny it?), that if a candidate is a "good" political partisan, honorable and of an unblemished reputation, we pay little or no attention to whether he is an unbeliever or a believer. Some few of us may lay stress on the fact that a "good" candidate is a thorough-going Christian, but the proverbial eighty-seven and one-half pay no attention to the matter. The American people are just as apt to nominate and elect an unbeliever as a believer, and

moreover, it is done by the votes of believers. Of course it may be different if the candidate is a pronounced Ingersoll or Bradlaugh; but even in such a case there are those who salve their consciences by remaining away from the primaries and the polls.

Yes, yes, how long? We have full freedom to do our level best, although there are not wanting those who think that it is with a great sum that we have made purchase of this freedom. Be it so, the freedom is ours. Why, as freemen, should we accept the fact that human government is everywhere tending to renounce its divine obligations, and then do our part in furthering that very sort of thing? Haven't we faith enough in our religion to face the very sternest conclusions that can be wrung out of the rinsing-water as soon as the blue Monday operation of the washboard and washing-machine is well done? O, for pity's sake, do not let us attempt to disguise the fact that there is dirty linen (and other rags) that need to go to the laundry-tub. Take a lesson from Greece. Greece, by its Constitution, for a long time kept the Bible in modern Greek from circulation. It threw into the kitchen fire the linen that resisted elbow grease and soft soap in order to get it clean. But in these later days Greece permits the Greeks returning from America to bring in the Bible in modern Greek, and the new Constitution is in force, and out on the clothes-line hang the linens that were once declared to be hopelessly soiled. Listen! The American clothes-line hangs higher than the Greek, and American clothes-pins—faith, hope, and love—are not protected by patent.

Five of the Presidents of the United States have been the sons of preachers. Of those men prominent enough in our history to win a place in the Hall of Fame, one-fifth have been ministers' sons.

My Personal Experience with Mormonism

By Sue Hopkins

My first knowledge of the Mormons was gleaned from my United States history. They interested me. I had just read "Uncle Tom's Cabin" and the two peoples fascinated me—the Mormons and the slaves. Before I entered the high school, the nineteenth Mrs. Brigham Young made her trip east, exposing the system in lectures. I was not allowed to hear her, but I learned much next day from pupils who did hear her. And I read and was convulsed over Mark Twain's account of Mormons and Mormondom.

Later, while teaching in one of the western states, I found that among my students I had children from two Mormon families. I had heard that Mormon children were very bright, so I expected to find some wonderful pupils. But only one out of four was what I considered a good student.

We had some very severe weather that winter, and sheep on the range were dying. One evening a very fine looking gentleman was introduced at the supper table of my boarding house. I was told he lived in....., Utah, and had come up to look after his sheep that were grazing on the nearby range. We had an interesting conversation at the table, and continued it in the living room—with the boarding house people and sheep herders as audience.

Mr. A..... led the way to a discussion of the agreement of science and the Bible, and asked that we continue the subject next day. I agreed, if I could use my Revised Version of the Bible, which had pages of notes taken when at the Chicago Training School.

Next evening, Mr. A..... took from an inner pocket a small Bible. I'm sure

it was one of our Bibles, and I was amazed to find how familiar he was with it. He gave book, chapter, and verse from which he quoted, and turned readily to any passage given. I asked what denomination he belonged to. He said he would rather not tell me then, but would later.

The next day I learned that he was a Mormon. I was also told that I would have an offer of marriage before the end of the week.

Our landlady made some investigations on her own account, and reported that the sheep herders said that Mr. A..... did not believe in polygamy, that he was a fine chap, had but one fault—he sometimes lost his temper.

We continued our debate, and when he touched on the marriage relation, he told me he was a Mormon. When we discussed the creation of man—"male and female created He them,"—I asked him how he could put up with a religion that was not true, even in but one point, plurality of wives.

He cited the patriarchs, the kings of Israel, especially Solomon, and then introduced Joseph Smith.

I knew, but asked who Joseph Smith was, just to get an intelligent Mormon's view of the man.

"Joseph Smith is the man through whom God made a later revelation of His will to the 'Latter Day Saints?'"

"Why was this revelation shut up in so limited a territory as Utah?" was my next question.

He said it had been only until the "Saints" were strong enough to go out to convert the world, and that they were now doing this throughout the United States, Europe, Africa, and the

Orient. Then he described a mission he conducted in an eastern city.

When the Mormon church calls a man to "go on a mission," he has to be all attention, no matter what financial loss he may incur, no matter how hard to leave his family. (Think how his heart strings must be worn to a frazzle when a man has to bid farewell, for an indefinite period, to a dozen wives and, perhaps forty children!)

Mr. A. told me how he had left his business and his family and had gone away on his mission, in charge of twenty subordinate elders. He said that they had gone like the apostles of old, two together preaching the Gospel. They had made house to house visitations during the day, and, at night, he had listened to the reports of the younger missionaries, had helped them with their difficulties and advised them concerning proper Bible verses to be used—this last exactly as I had heard R. A. Loney do at the Moody Bible Institute in Chicago. Mr. A. told me that on this "mission" he met many people who were surprised to find that the missionaries were Mormons as they had supposed that Mormons had hoofs and horns.

On the last night, Mr. A. did get personal, and asked point blank why I was not married—turning the tables by quoting "male and female created He them." (The Mormon Bible must read "male and females created He them.")

He said I was not doing my duty to the world and gave some inside lights on the Mormon belief. It seems that the Millennium cannot come until all the unborn souls are born into the world. These souls dwelling somewhere—I've forgotten the location—are clamoring to be born. God through a "later revelation" showed Joseph Smith a better way than the monogamous marriage system.

We Gentiles have looked askance at the Mormons, never realizing at all

what martyrs Joseph Smith, Brigham Young and all the Mormon "prophets" made of themselves to bring the Millennium sooner than it could possibly come through God's original plan of one wife for each man!

I told him I didn't often tell why I remained single, but I'd like to know what his church would do in my case. When I had stated the case, he asked time to think it over and said he'd tell me in the morning.

We had a few moment's talk the next morning and I was told that the "Mormon church would give me a special dispensation to remain single." How that thought has buoyed me up in my loneliness many times!

It looked to me then and it still looks to me as if the Mormon church would give any one a "special dispensation" to do anything he or she wished to do, if that one were in the good graces of some of the higher rulers of the church.

The absolute obedience to the rulers of the Mormons always amazed me—but how the Government of the United States could let such a hierarchy grow up in its midst is a greater amazement.

But perhaps it should not be so amazing after all, for the explanation is simple.

The vote of the Mormons is courted by politicians of both our great political parties. And it has even been told—and chuckled over—in Mormon circles that one of our Presidents was baptized into the Mormon church by proxy in the Mormon temple, to secure the Mormon vote. During many years leaders of our major parties have catered to the heads of this great commercial, political, and religious organization which sets itself up as superior to any and all earthly governments; and this catering for partisan advantage has been and is a standing disgrace to our political parties and to the nation.

Our Remaining Duty in the Near East

BY ALMEDA WIGHT DRISCOLL

However much individuals or political parties may differ in the view of what attitude the United States should assume toward European affairs, there is one movement that no thoroughly informed person can for a moment hesitate to endorse. The more one studies the subject of the past and present efforts of the unselfish promoters of Near East Relief, the more one's amazement grows over what has been accomplished, bringing the inevitable conviction that the most vital part of the work, the training of future citizens of the Near East into upright, reliable, self-supporting members of society, must be continued. If fully informed on all phases of this important effort, the public verdict will be unanimous that the work must be continued until the object of its unselfish promoters is attained.

The inception of the Near East movement had as its object the relief of the sufferers from the aftermath of the World War. It is estimated that a million Armenians have been saved through the efforts of American Near East Relief. A year ago last fall more than a million Greeks and Armenians were rescued from Smyrna.

Through the work of Near East Relief a hundred thousand orphans have been rescued, many of them mere infants. With no home, country or known relatives to provide for the daily wants of these little ones, Near East Relief was forced to turn its work largely into child welfare channels, and to continue its appeal for help to carry on this work. By the intelligent and self-sacrificing efforts of the Near

East workers, relatives have been found, homes secured, and the older children graduated into self-support, so that now there remain sixty thousand instead of the original hundred thousand under Relief care. And now that there are no more massacres, and no deportations, and that the children are on friendly soil, the work of caring for this remainder is less complicated.

From the report to Congress, of Near East Relief for 1923, we find that instruction has been given in twenty-eight types of industries in ninety-three centers. It says, "In all the orphanages, the children, in addition to sharing the routine duties of the orphanage household, are assigned to industrial schools or classes, with the double purpose of learning a trade and contributing to self-support."

In this report, Near East Relief makes grateful acknowledgment of the generous support of the work in the past by the co-operation of the various home organizations, the press, and volunteer workers. It says, "Without the leadership, and in some instances sacrificial co-operation, of many thousands of volunteer committeemen and workers throughout the United States, the life-saving service of Near East Relief would have been impossible."

The American observers who have had the opportunity of studying the institutions and activities of Near East Relief, give testimony to its good business methods and economical administration. They were much impressed, not only by the general condition in the orphanages, but also by the progress made in training the children in

various industries, the children actually making their own shoes and clothing to a considerable extent. Also in the development of elementary educational work without any of the ordinary facilities. They noted the moral and spiritual influence of Near East Relief upon the children and that, the educational program, the recreational plans and the general program of work were teaching the children habits of self-reliance, teamwork and unselfishness.

The work is nonsectarian, but permeated by the spirit of Christ.

The governments under whose flags these children are gathered, are co-operating in every way possible. Greece has her own problem to solve, regarding more than a million refugees that arrived on her shores over a year ago. There were nearly six thousand Armenian children with the Greek refugees when they were all expelled from Turkey. The Greek government permitted them to enter Greece, where they were taken into the orphanages.

Of the sixty thousand children of whom thirty-nine thousand are wholly, and twenty-one thousand partially, supported by Near East Relief, one-half are in Armenia, one-fourth in Syria and Palestine, and one-fourth in Greece. There is reliable authority for the statement that, "Practically all of these children would perish if food were withdrawn."

The Near East Relief is not thinking merely of the saving of the bodies of these orphaned children. "It is hoped that by this expression of human brotherhood and international friendship, these victims of the World War and race-hatred may be trained for larger industrial service, and sent forth as Ambassadors of good will, unselfish service and world peace."

To every home where there is even one child, and to every home where a child would be a welcome addition, yea, to every human heart wherein

mother or father love has been implanted, the future well-being of sixty thousand helpless children makes an irresistible appeal.

Are *you* interested? If not, where is your conscience, and where your heart?

HE KNEW JOHN BROWN

At a National Reform meeting in Sheridan, Pa., the speaker made a passing reference to Old John Brown, whose "body lies a mouldering in the grave," while "his soul goes marching on." When he concluded, an aged man came forward from the congregation and said: "I saw John Brown at Harper's Ferry in 1859. So far as I know, I am the only living man who can say that." His name is James M. Anderson. His address is 509 Bostwick Street, Corliss, Pa.

CAUSE AND EFFECT

By S. PEARSON

In the city of Melbourne and in the state of Victoria, in Australia, during forty years, the reading of the Bible in the public schools has been prohibited. Many Christian leaders in both Church and State have sought to establish the reading of God's word, to the young people who are being educated at public expense. But, so far, their effort has been in vain. Note the consequences.

"To combat the spread of lawlessness in Melbourne, a suburban protective patrol, composed of ex-officers of the A. I. F., has been formed. It has been promised the co-operation of the Commissioner of Police. Householders will have the protection of the patrol on the payment of 3s a week. The patrolmen will be armed, and will escort citizens to their homes at night, and bring women from the theatres."

A READER'S VIEW OF MINORITY PARTIES

Editor The Christian Statesman:

I have just finished reading the September issue of The Christian Statesman, and feel inclined to differ with the writer of the article "The Third Party Movements;" the spirit suggested seems somewhat foreign to the usual tenor of the magazine, which I value very highly.

My interest is confined to the Prohibition party; I hold no brief for the others because of my lack of acquaintance with either mentioned. I cast my initial ballot for the Prohibition party in 1882.

This party, erroneously misnamed the party of one idea, has sponsored and supported more genuine reform than either or both of the old parties during the years of my recollection; and most of the reform measures finally adopted and incorporated in the platforms of either party, were first suggested by the Prohibition party.

The fact, alluded to by Mr. Mason, that the Prohibition party has no chance of electing its nominees, is an argument that is as threadbare as it is illogical. Even good things have beginnings, and most good things advance slowly. The opposite fact, that might makes right, is no longer held in good esteem by decent people.

There have been third parties, and I predict with pleasure that there will be third parties, as long as the Christian voter is faced with old party hokum and the good man in a bad party alternative. Thoughtful people have questioned the why of the third parties; the answer is easy: If the dominant parties had presented platforms to which thoughtful citizens could repair, and which Christians could support without stultifying conscience, some argument might be advanced for the wholesale suppression

of all third party movements, as useless—if not inimical—to the success of our Government.

These movements constantly appearing upon our political horizon, disturbing as they are intended to be, are irrefutable evidence of two distinct conditions—first, a growing dissatisfaction with the enunciated principles of the dominant parties; second, the advocacy of principles more in conformity with the developing needs of a Christian nation. The Christian citizen claims the right of both protest and advocacy. That his contribution to the support of these inherent rights may cost him the satisfaction of casting a winning vote, is amply compensated by the assurance that, "It is better to vote for what you want, and not get it; than to vote for what you don't want and get it."

Had there been no avenues open for the expression of the voters' desires for the coming of the Great King to His world, more fitting than those offered by the dominant parties, he would have been a poor caricature of a man, who would cast his ballot in their support because his vote otherwise would have no chance. Chance for what?

The good citizen is a worse caricature of a man, if, as a Christian, he does not exercise the mind of Christ as he understands it—even in the political life. He must, while rendering unto Caesar the things that are Caesar's, just as surely render unto God the things that are His. In other words, if his religion and his politics fail to run in parallel lines, either one or both are faulty.

The enactment of the Eighteenth Amendment is a distinct notice to the world, that the United States is no longer in business with the Devil in dispensing liquid poison. It is also the crystallized development of a Christian conscience of which we as a people are proud. It is no indication that the ambition or character of the dominant parties has undergone any change;

their actions at the two recent conventions bear mute evidence that they are the parties of our fathers, and that standpatism is thoroughly up to date. There is no condemnation of the liquor evil by voice or pen, from either party. To vote for a good man, nominated on a platform silent on the subject of liquor, and then to impeach him for standing squarely on such platform, may appeal to some; it does not appeal to me. It certainly would be unreasonable on my part to solicit the aid of one, so elected, in support of measures absolutely antagonistic to the whole trend and spirit of his party.

The argument that the third parties are revolutionary in character and purpose, stands without objection; but if the argument is to negative the Prohibition party, and can be so proved, I will withdraw my protest and cheerfully acknowledge my ignorance of the whole subject. I look back about 1900 years to a revolutionary agitator, who, with his followers (if faithful to his teachings), would literally have turned the world upside down long centuries ago. I see him suffer the penalty inflicted upon revolutionary characters in nearly every age. Do we condemn this revolutionist and his seemingly impotent followers?

I also admit the charge that the Prohibition party represents class—the most intelligent class, the most virtuous class of our citizenship—the class whose fifty years of agitation, in spite of slander and abuse, laid the foundation for the reception of the Volstead Act, an act whose beneficial effects would stir every land and revolutionize the international conscience. Some class, I say. The salt of the earth.

Personally, most of my life I have been classed with the minority in various ways; but, as I take occasional glimpses rearward, I find no tinge of regret because of the company I chose, and because early in life I inscribed on

my banner "God give me the courage to do the right as I see the right, regardless of the strength in number of those who see as I see that one with God is a majority.—J. F. Harper, Newberry, Michigan.

AIR STRENGTH FOR PEACE— OR WAR

BY BENJAMIN JENNE

Our Shenandoah has crossed the continent and at this writing her sister ship, ZR-3, built at Friedrichshafen, is assumed to be midway on her journey across the Atlantic.

If these leviathans of the air had been built solely for war purposes, the American people could not feel the high pride and joy which their achievements, already made and in prospect, have aroused. They are not for war purposes at all, although they would be useful if any other power made an attack upon us. Their mission is one of exploration and demonstration. Through the air, passengers are to go to and fro across the mighty deeps and over mountain ranges. These ships are pioneers.

What we need is a super air fleet, built for commercial purposes, utilized for commercial purposes, and kept within the realm of peaceful pursuits unless—

If some other power should seek to attack the United States, then our air fleet would be readily convertible into a defender.

The Shenandoah and the ZR-3 are, today, the latest word in airships of the lighter than air type. But they are only the first word in what may be expected within a generation.

Happily, in the present state of our national mind and in the growing state of the world mind, they are not a threat of war, although they may be a warning.

CHRISTIAN CITIZENSHIP AND THE MAJESTY OF THE LAW

[Excerpts from an address by Congressman William D. Upshaw]

The sacredness of citizenship should be taught in every home, in every church and in every school. Then Christian citizenship and church membership would always be inseparable. . . . Verily church membership and good, clean, aggressive citizenship should always be synonymous. If they were—if every church member in New York, in America, were a citizen with wide-open eyes, a regnant conscience and a fearless ballot, the majesty of the law would never be challenged. Men and women would cease to put their liquor appetites above the Constitution of their country; American youth would be safe under the wholesome example of the personal sobriety of our social and political leaders; and the national sobriety of the United States of America would inspire the staggering nations of the earth to follow our own stainless flag toward the beauty and the glory of a sober world.

America's supremest mission is not political, although the wholesome democracy in the "land of the free and the home of the brave," has been a holy stimulus toward freedom throughout the world. Do we merely sing, or do we believe, the words of Francis Scott Key:

"Blest with victory and peace, may our Heaven-rescued land

Praise the power that has made and preserved us a nation."

Was this nation born in freedom's cause and preserved by the God of nations, in order that our sons and daughters might set the example for youth at home and abroad, of drinking libertines? "Why is Babylon fallen, Tyre vanished and Palmyra but a name?" Because the lure and the lust of the ancients put debauching appetites above humanity's greatest need.

And America is no safer than those nations that went down to death amid Bacchanalian revelries, unless our Christian citizenship shall guarantee the majesty of our law, and the national and personal sobriety and morality, without which no nation can endure.

It was the triumph of the ideals of righteousness that finally outlawed the liquor traffic, after many weary years of prayerful dedication and vigorous application of the principles of Christian citizenship. Although they had watched from afar our long battle with the powerful forces of evil that backed the legalized breweries, distilleries and saloons of America, the friends of righteousness across the seas were positively startled when the Eighteenth Amendment was constitutionally passed by Congress and ratified by the legislatures of forty-six of the forty-eight states of the Union. Naturally, they heard the prophets of evil as well as the champions of good. Men in foreign lands, who loved money better than humanity—better than our Constitution and our flag—united with the enemies of the law at home, in a devilish effort to set at naught our Government and its authority. Shame on any citizen, and especially any political, social or commercial leader, who has given comfort to these enemies of law, order and sobriety! Such a man, however high in position, is an undesirable citizen, and ought to change his flag and his habitat, for the good of the American nation.

In thorough good humor, but in righteous impatience, I rise to ask the completely routed Wets, "Why continue your folly?"

Every Wet leader who has sense enough to mobilize a coop of chickens, knows that the repeal of the Eighteenth Amendment, if it ever occurs, must do so by the same process by which it was passed—that two-thirds of both branches of Congress must be elected.

With that as a burning issue, who will vote to put this Government again into unholy partnership with the saloon—the trysting place of anarchy, the companion of the brothel, and the gateway to hell; he knows that that unhappy act must be ratified by thirty-six states of the American Union; and that, of course, will take place just the day after the Judgment Day.

Why continue your wet and wanton folly? You reckon in vain if you think any great political party will ever espouse your ridiculous liquor cause. Your Wet leaders journeyed in vain to Cleveland, led by a famous educator who declared that, without a Wet plank in their platform, Republicans would lose eleven states. Nothing doing!

You came to the Democratic Convention here in New York with fire in your eye and defiance on your lips, and, despite all that lurid blaze of Bowery hospitality, you Wets got even a worse jolt than you got in Cleveland.

That sturdy Puritan, Calvin Coolidge, will give you no comfort; and that sober, brilliant Cavalier, John W. Davis, will not pull down America's stainless flag one inch in response to liquor's foolish demands.

You did not get a smell of beer or a flask of booze in either platform or candidate, and if either Convention had given you a keg or a flask, the overwhelming majority of the American people would have smashed them both with millions of sober ballots in November.

Between the unbridled sale of liquors in Europe and the outlawed sale of bootleg liquor in America, I see an ocean-wide difference — a difference great enough to make me thank God for America's mighty moral leadership on this great question of economics and humanity. The difference in favor of America cannot be packed into words. I would rather see an occasional drunk-en man in our country as a result of

a broken law constitutionally enacted, than to see whole nations governmentally drunk as a result of a submerged, sodden national ideal.

As I saw the majority of European women drinking and smoking in the cafes, I shuddered for the future homes and childhood of these foreign nations; and I feel like standing with uncovered head before the modest, sober, God-fearing womanhood and motherhood of America. And let the politicians of both parties understand that this same American womanhood, with its regnant conscience, uncringing character and vigilant activity, is not only the hope, but also the guarantee of a perfected and everlasting prohibition in the United States of America.

And right here, let me make a plea for old-fashioned praying wives and mothers. It is bad enough to think of a Godless father, but the picture of a Godless mother makes the world stagger.

When, by the saving grace of my Redeemer, I meet my Christian father and mother in the Better World, I expect to thank them and to thank God afresh, that I was not *sent* to Sabbath School, but was *carried* there by parental example; and I will tell them, too, that if their son was ever worth anything to the millions of school boys and girls whom I have sought to inspire—if I was ever worth anything in Congress or outside, to the cause of that righteousness that exalteth a nation, it began that Sabbath night in the golden long ago, when my father and mother called their children about them, read out of a big Book the children did not then understand, and fell on their knees and talked to Some One the children did not see.

From a family altar in an old-fashioned Christian home, must come that reverent, vital Christian citizenship that will save America, and help America to save this restless world.

CURRENT NOTES AND OPINION

THE CHRISTIAN AMENDMENT TO THE FRONT

[*The Christian Nation*]

We cannot but be gratified with the attention which THE CHRISTIAN STATESMAN is giving to the Christian Amendment. For several months strong editorials have been appearing in its columns advocating the Amendment and presenting its claims to the consideration of the public. Considerable prominence has also been given to religious acknowledgments in state constitutions.

The Christian Amendment sets forth at once the principles on which The National Reform Association was founded, and the object to be attained. These principles center in the Kingship of our Lord Jesus Christ over the nations. This principle makes him King over politics, and King over every man in his political thinking and activities. Every needed moral reform is to be studied and sought in relation to this principle. If Jesus Christ is really accepted as King of a Christian's political thinking, then Jesus will set the man right on every question where his will is known. Political conversion is the need of the hour.

The object to be attained is that the people of this country will so accept Jesus as King, that they will adopt this Amendment. The Constitution is the only law in which the whole people express their will. It is made by them; therefore it is the fitting place for them to speak and confess Him. It is "the supreme law of the land," therefore the only place where a supreme acknowledgment can be made.

THE CHRISTIAN STATESMAN is also giving a prominent place to the consideration of national repentance. That

makes the reform movement evangelical. It gives to it a place in the Gospel which offers the forgiveness of sins. A repentant nation is never punished. A nation that seeks to do right and repents when it does wrong, will last while the earth lasts. There is no decay, old age and death to the nation that accepts and serves the King and Saviour of nations. "The men of Nineveh . . . repented at the preaching of Jonah; and behold, a greater than Jonah is here."

SELF CONDEMNED

[*Presbyterian of the South*]

Frequently the statement is made that the Mormons have given up polygamy, that it is no longer practiced or taught. That it is still practiced is evidenced by the movement among the younger people of the Mormon church, who are demanding that the church take needed steps to put a stop to the practice. If it were not practiced there would be no ground for such a movement. That it is still taught by the church is shown by the following quotation, taken from the latest edition of "Doctrine and Covenants," the most sacred book of doctrine of the Mormon church;

And again as pertaining to the law of the Priesthood; if any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse a second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

PLEA FOR "A REASONABLE INTOLERANCE"

Morgan D. E. Hite in The Dearborn Independent.]

In the forenoon of the last century, in the United States, tolerance was entirely lacking, totally absent. All people were of a kind, so to speak, and prior to the Civil War the conflicts of opposite parties and ideas were confined to the same strain of blood at least. The first great break in national unity was at base due to a question of race, as *all great breaks in the life of mankind have been racial in their ultimate causes*. The most serious of all conflicts are racial, and the changing destinies of this country are due to its changing shade of population as much as to any other single cause. Racial conflict always contains the seeds of destruction, due to one set of innate racial aims opposed to another set of innate racial ambitions and projects. These things are irreconcilable except perhaps at the root.

MAN THE LEAST TOLERANT

In a forest—were these people trees—the most tolerant would speedily and automatically be relegated to the domains or substratum of least light and sun, while towering over them and basking in the best light, sun and air, would rise the intolerant growths. There is a time when *a reasonable intolerance* means the better life and the better persistence of the race.

Among all the animal species, man is the least tolerant, hesitating not to destroy any or all other species with or without provocation. There is eternal war between opposite kinds among the animals, likewise between opposite kinds in the plant world, just as there is struggle going on for mastery between one kingdom as against the other, animals, plants, insects; as between the elements, which forever are at war, when they are of unlike or antipathetic

nature but which coalesce and become unified when they have natures in affinity with one another. Among the races of man, the most intolerant, when placed in juxtaposition to other races, wins out, conquers. The most thriving animals and plants are those that sweep mercilessly over contiguous animal or plant life, and this result is not always merely physical force or brutal conquest, but oftentimes is most insidious and creeping in its progress, but nonetheless merciless.

Tolerance as an ideal can exist only where a given racial unit retains its racial integralness or racial solidarity in a given geographical area: when opposed by the migration of other races, or by the descent upon it, insidiously or in one fell swoop, of aliens distinct from it, a race can survive only by the one means or the other, by subservience, contentment to live in the shade of the alien breed, the doing of which attains for it the "virtue" of being a "tolerant" race; or by rising superior to the alien influence and by cleaving through its new environing pressure upward to a superior position, and thereby showing a preference for being classed as an "intolerant" race, and so "branded" by the lesser and slave race.

America is largely confronted with the beginnings of such a struggle at the present time. Tolerance heretofore has been deemed a virtue. But it has in reality been purely negative and an abstraction to Americans. In the case of the basic American race which laid the foundations of the republic, tolerance in the scientific sense elaborated on, can become a positive evil, and the time is here for Americans to assert *a reasonable intolerance*.

It is now claimed for the monkey gland operation that it will cure hardening of the arteries; but most of us will continue to think that those who submit to it are the best argument we have ever heard for evolution.

FACTS ABOUT HERRIN FROM HERRIN

[*Herrin, Ill., Semi-Weekly Herald.*]

Williamson County is known the world over. The newspapers throughout the country have written much about the county that is harmful, without stopping or trying to ascertain whether the allegations were true or not.

Many bad things have been done in this county to drag its name in the dust, but a very, very small minority has been responsible for them. The large majority of the citizens, in fact ninety per cent of the people, are good law-abiding folks and deplore the fact that the county is in the condition it is now.

The good citizens have pleaded and begged that the affairs of the county might be carried out differently.

There is a lawless element here that is in official power, and they are determined to rule the county or ruin it.

The Sheriff's office does not try to enforce the law.

The State Attorney's office secures freedom for the law breakers and tries to persecute the law-abiding.

The Ku Klux Klan is blamed for the troubles of the county. However, every good thing we have in the way of law enforcement has come through the efforts of the Klan.

Months before the Klan was ever heard from, good citizens gathered at Marion and asked that the law be enforced. To be exact, the citizens gathered at Marion on the 20th day of August, 1923, some five thousand in number, and asked County Judge A. D. Morgan and Sheriff Galligan to come and meet them. They both failed to appear.

Speeches were made by speakers demanding and pleading that the road-houses, scores in number, and saloons by the hundreds, be closed. They also asked that numbers of houses of ill-

fame and other dives in the county be shut down. A deaf ear was turned to all of this.

Then the Law and Order League appointed a committee and sent its members to Springfield to interview the Governor. They stayed three days in the capital, trying to get an interview with him; and it is alleged that the State Senator from this district prevented them from getting in touch with the executive until the last day.

The facts were laid before the Governor. His emphatic reply was: "If you want the law enforced, go back and elect some one that will enforce the law." The committee came back to Herrin down-hearted and reported the Governor's indifferent attitude.

A committee was then sent to Washington to confer with Prohibition Commissioner Roy J. Haynes. The Commissioner listened to the committee and recommended that S. Glenn Young, noted Prohibition officer, come to Williamson County.

Mr. Young came and began an investigation and reported that he had never seen conditions as bad as they were in this county.

The Klan is charged with causing trouble. As a matter of fact, they have suffered attacks, insults, assaults, and are continuing to do so, without retaliation. The gangsters killed, fired first, and the Klansmen shot to protect their lives, though their shots were in vain.

Troops, requested by Galligan, who wanted to make it appear that the Klan menaced him, arrived about dark on Saturday. Everything is now quiet.

The Governor had been warned last week by some 150 telegrams from some of the best business men of Herrin, that trouble was brewing and that some good citizens would be killed unless some of the militia were sent here. The Governor's reply was that the Sheriff

as handling everything to his satisfaction.

We presume that it is satisfactory for good citizens to be killed on the streets without cause. Nine prominent men are now under arrest for murder. Among them are men who were not in Ferrin and others who were not in that part of town when the massacre was attempted. They were taken to Harrisburg and placed in jail.

How long will America stand for its citizens to be persecuted as they are now?

The public officials in Williamson County are so rotten that the man in the moon is forced to hold his nose when he passes over Williamson County. The thing needed is a State Attorney and a Sheriff who will enforce the laws in this county.

In the *Deseret News*, the Mormon newspaper published at Salt Lake City, there is reported a meeting at the Tabernacle, at which the principal address was one captioned in the headlines: "Children Should Be Taught Correct Principles to Save Them from Wrong Doing in Later Life."

And the Mormon church continues to teach its children and young people from a book which contains the alleged revelation commanding polygamy.

Arthur Brisbane, editorial writer for the widely read Hearst papers, says:

"The Knights of Columbus, so recently organized, are probably the most powerful single organization in the United States, far more powerful, because more closely united in action than the Freemasons. The Catholic church looks ahead, follows the trend of the times, selects its popes, like royalty, not by the accident of birth, but by careful selection based on ability. Such organizations do not die."

CATHOLICS ARE A MINORITY IN THE WORLD

[From a sermon by Rev. Edwin D. Bailey, D.D.]

Dr. John F. Carson in his recent sermon on "Why I Am a Protestant" gives the Catholic population of the world as 253,500,000 and the Protestants as 412,700,000. In the United States the Protestant church has, according to Dr. Carson, a constituency of nearly 80,000,000, and the Catholics 18,105,000.

In spite of its claim of being the oldest church in the world (which is not true), and in spite of its boasted fine organization, and in spite of the special favor of God (which also is untrue), the Roman church has not kept pace with Protestantism.

The Mormon church held its 95th semi-annual conference during the first week of October, in the Tabernacle at Salt Lake City, Utah.

Rev. L. M. C. Birmingham of Millford, Nebraska, appealed to the voters of Minnesota to defeat the candidacy of his son, Merle Birmingham for the United States Senate, because the younger Birmingham was running on a "beer, wine and independent platform." Candidate Birmingham appears to feel no resentment and says that his father's attitude and course are proper and consistent ones for him to take.

A visitor was once arguing with the poet Coleridge against the religious instruction of the young, and declared his intention to allow his own children to reach maturity "unprejudiced" and then to choose for themselves. The poet's reply is as good today as when delivered. It was: "Why prejudice the garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockle-berries and strawberries?"

SOMETHING DOING IN ROME

[*Central Christian Advocate*]

Two events of world significance are being set up just now in Rome. On May 29, Pope Pius XI. issued a bill proclaiming the year 1925 to be a Holy Year; he also summoned the Ecumenical Vatican Council to reassemble and conclude the work mapped out for it when the guns of Victor Emmanuel caused the Vatican Council to disperse just fifty-four years ago. The fact that not less than three thousand bishops will flock to Rome from all parts of the planet, and the subjects on the agenda for them to consider, disclose what the stakes are.

The custom of observing a Holy Year is of ancient observance, and always has a political reaction—as obviously is intended. The “faithful” flock in vast numbers to the Eternal City, their purses well lined for the papal treasury, and they are carefully impressed with the emotion that their church is in reality apostolic and therefore divine, that the pope is really the vicar of Christ; that the Catholic church is necessary to salvation; and, by no means less than anything else, the great pilgrimages are given to distinctly understand that the pope is a temporal prince, and that they are to take all these ideas back with them to make these ideas dominant in the communities and lands from which they come to Rome.

This Holy Year was originally once a century: in 1350 every fifty years was designated as the period; in 1390 Urban put it at thirty-three years; but seventeen years before the discovery of America, that is in 1475, Pope Paul settled it that the jubilee should occur every twenty-five years, and such, with some variation and interruptions, it has continued until now.

Beyond question, this thing will be worked for all it is worth. That is Rome’s way. From the days of Pompey and Caesar, the most has been

made of public spectacles—and papa Rome vies with pagan Rome. Everybody knows that in ecclesiastical dramatics, Rome can teach the teachers. Overwhelming spectacles are worked out to the very finish. And they are planning it already for 1925. As numberless pilgrimages pass into the Leonine city in 1925, the pope is visible as if he were a radiance from another world, and there will come to the innumerable pilgrims a thrill that will be transported back to strengthen in every conceivable way the papal claims, no matter how sinister and dogmatic those claims may be. Depend upon it, the steamship and tourist lines will get busy to gather in the shekels.

Moreover, the moment is auspicious. Rome was on her back in 1914. Her teeth seemed broken, her prestige discounted, her international voice a whisper. Today, the world resounds with her recovery. The new states carved out of the Europe that was, are Catholic, and thus Rome can get close to local situations for advancing her interests, because the new political states are multiplied, small, and in need of influence. The pope has come back. France has re-established diplomatic relations with the Vatican; England seems to have forgotten the Reformation and the principles burned at the stake in London and in Oxford, and the plots today hatching, are forbidding the knee of England to the Tiber.

But the business does not end here. Pope Pius XI has also summoned the Vatican Council to convene and finish its work. That, sirs, is significant. This Vatican Council was assembled by Pius IX on December 8, 1869. And what for? Specifically, as it turned out, to lift the pope above all congregations of bishops or cardinals, high above “the principal part” of power, into “the entire plenitude of supreme power” over the church in every respect. Exactly five years before, December 8, 1864, this same pope had is-

ed a syllabus declaring that "Church and State ought not to be separate," that "*all Catholics* are bound most firmly to hold the *temporal* sovereignty of the Roman pontiff," that "kings and princes are not exempt from the jurisdiction of the church," and that "the church has the power of availing herself of force." Those, of course, bulked large in the mind of Catholic Christendom when the 700 members of the Ecumenical Vatican Council met December 8, 1869. It was on that rock, or reef, that the Vatican Council proceeded to build its dogma of not only the unconditioned supremacy of the pope, but of his infallibility. This Council was in session not for one little month, as with us of May in Springfield, Mass., but something like eight months, and the Democratic Convention in New York at its worst is a type of that Council. It had to face the learning, the independence, of the best brains, and tread them down. It could do it. Because of the 700 members of the Ecumenical Vatican Council, 300 bishops lived in Rome at the cost of Pius IX. He had them. And the bishops from the East had "beards as long as their minds were ignorant." He had them too. There were 200 bishops whose sees were something of a fiction; he had them without argument. The bishops who had real dioceses, who did not have to kiss the hand of the pope to get their bread and butter—from this class came the men who would not vote for the novelties named.

We like to recall that among the most distinct voices against these new doctrines of unconditional supremacy of the bishop of Rome and his infallibility, two were from this neighborhood, Archbishop Kenrick of St. Louis, and Bishop Fitzgerald of Little Rock. Pius IX was an odd personality, an old egotist, capable of great wrath if his plans were crossed. As the months wore on, many bishops, including the best brains, went home. They read

the handwriting on the wall. Two hundred and thirty-four actual bishops were absent, leaving the Italian bishops, cardinals, etc., or about four-fifths of the rest. It was dead easy for Mastai, now Pius IX.

Accordingly, fifty-four years ago the Council assembled and voted the dogma of infallibility. A terror striking thunderstorm broke over St. Peters. The lightning flashed through the cupolas, accompanied by claps of deafening thunders. It was so dark only the golden mitre of the pope was visible, and a servitor had to bring a candle for Pius to see to read "the formula by which he defied himself."

The very next day France declared war on Prussia. Napoleon III withdrew his troops from Rome. At that opportunity Victor Emmanuel and Garibaldi marched on Rome, and the Council had to break up, its work unfinished.

Fifty-four years have passed. We have not space even to sketch what has transpired, the figures that have risen, the Protestant reactions and powers that have emerged. The papacy, except as a *spiritual* kingdom, seemed to have disappeared.

But on came the World War, as to which the fingers of the papacy, in the matter of accountability, are not entirely clean. And with the war a break up of the old map of Europe, and with the new opportunity for the papacy. The papacy has jumped right into the center of this opportunity, and it is a fact which we might as well acknowledge, that there never has been a time since Garibaldi knocked a hole through the wall of Rome, that 20th day of September, 1870, when the papacy could, with such egotistical assurance, summon the Ecumenical Council to reconvene and go on with its temporal propositions. And this in connection with the gala days of the Holy Year, is now the order of the day.

People and Events

Only two per cent of India's 155,000,000 women can read.

There are said to be 8,000,000 more women than men in Europe.

It costs six million dollars a year to maintain Harvard University.

The population of the United States was 112,826,000 on January 1, 1924.

In July and August 1864, \$100 in American green backs were worth only \$39 in gold.

The Society of May Flower Descendants reports a membership of a little more than 5,000.

The art of weaving was known in China more than 1,000 years before it made its appearance in Europe.

In July, prayer was offered in a number of Connecticut churches for the saving of the tobacco crop from drought.

During the nineteenth century, the world's population grew from 640,000,000 to 1,600,000,000. And it is increasing at an average rate of 20,000,000 a year.

A monument to the famous First Division A. E. F. was recently unveiled at Washington. Its granite shaft carries the names of 5,586 members of the Division who died.

The third wife of Milton, the poet, had the last word even from the tomb. By her request there was inscribed on the stone above her grave, "Elizabeth, the third and best wife of John Milton, the poet."

The widow of Vice-Consul Robert Imbrie who was assassinated by a Persian mob, has received \$60,000 from the Persian government.

The largest map in the world is being made at San Francisco. It is 600 feet long by 18 feet wide and shows the principal natural and constructed features of California.

What is said to be the world's oldest building has been discovered by an Anglo-American expedition at Tell E Obeid, Babylonia. It is thought to be more than 6,000 years old.

A committee of the American Bar Association has reported that out of the law courses of twenty-five leading schools in this country, only nine require study of the Constitution.

Ex-Senator Cornelius Cole, now 102 years old, is a resident of Los Angeles. He was one of the famous forty-niners, and a member of the United States Senate for California during 1866-73.

The world flight of the American airmen cost approximately \$50,000. This does not include the cost of planes and motors and the expense of the naval vessels which assisted the fliers.

The first Presbyterian Church within the confines of the present United States is still in active existence. It was founded in 1683 at Rehoboth, Maryland by the Rev. Francis Mekemie.

Coolidge Deaf-and-Dumb clubs have been organized in all the states. Special recognition of the deaf and dumb voters was due to the fact that Mrs. Coolidge taught in a deaf and dumb school before her marriage.

The great wall of China was begun in 214 B. C. It is 1,400 miles long and from 15 to 30 feet high.

A few weeks ago the Interallied Control Commission swooped down upon a Hungarian automobile company and confiscated \$500,000 worth of airplane parts, declaring them war material prohibited by the peace treaty.

In connection with the alimony plea in a divorce suit, it is demonstrated that the husband has an income between \$30,000 and \$50,000 a year from his practice as a "fashionable and successful weight reducing specialist."

A. St. John, president of the National Surety Company, estimates the loss in this country through embezzlement by trusted employees as between \$100,000,000 and \$125,000,000 a year. The amount is five times greater than in 1910.

The Government has sold for \$1,300,000, three hundred vessels built by the United States Shipping Board for war use. They will be junked for the material they contain. More than 200 other vessels were sold earlier in the year.

Recent statistics give the number of Indians in the United States (Alaska excluded) as 336,337. In 1880 there were over 320,000, but in 1900 our census estimated the number at 237,196. About one-half the Indians in the United States are full blooded.

Gaylord Salzgeber, commander-in-chief of the Grand Army of the Republic, has denounced the action of Congress which provides for the coinage of fifty cent pieces to memorialize the erection of a monument, on Stone Mountain, Georgia, to the Confederate leaders.

According to an analysis of a division of the Latin America Commission, the Latin American trade of the United States for the first quarter of 1924 was \$477,949,891, a gain of about \$10,000,000 over the corresponding period in 1923. Imports amounted to \$305,659,540 and exports to \$172,290,351.

Of the six states which so far have considered the child labor amendment, to the Constitution, Louisiana, North Carolina and Georgia have rejected it; Iowa has postponed consideration; Arkansas has ratified; and in Massachusetts the legislature has provided for a popular vote on the amendment at the November election.

Amelia Jenks Bloomer, born at Homer, Portland County, New York, in 1808, was one of the first American proponents of woman suffrage and was also an ardent advocate of temperance. She is most famous however, for her innovations in dress reform. Her name was given to bloomers, those once startling articles of feminine attire.

An analysis of Who's Who for 1924 is disappointing to anyone who cherishes the common illusion that most of our famous men were born on farms, or who thinks a college education unimportant to success. Of the people listed in the book, a trifle less than thirty per cent were born on farms; 64 out of every 100 are college graduates, and 77 out of every 100 attended college.

Because the maintenance of paper money in usable condition costs the United States Government around three per cent of the currency's total face value, while the up-keep of coinage is negligible, the Treasury Department is stimulating the circulation of silver dollars. As a part of the program, each employee of the Treasury receives one silver dollar in his pay envelope.

Good Tidings

New Zealand has made a general reduction in its taxes. The land tax has been cut ten per cent and the income tax thirteen and one-third per cent.

The honor system has put into effect at the Imperial Prison, Texas, and 122 convicts are exercising the restraint of self discipline instead of being subjected to external pressure.

According to the records of Tuskegee Institute, probably the greatest of negro schools, not one of its graduates has ever been convicted of crime. Tuskegee gives distinct moral and religious training.

Mrs. Ella M. George of Beaver Falls, Pa., is one of America's most famous women in the work of temperance and other moral reforms. She has just been re-elected state President of the W. C. T. U. of Pennsylvania, an office which she has capably filled for many years.

In the first twenty years of this century, the death rate between 45 and 64 in this country fell two points for men and nearly three points for women. Men and women between 45 and 64 now have as low a death rate as prevailed for people of all ages thirty years or so ago.

On October 11, the H. J. Heinz Company, a concern of world-wide scope, celebrated fifty-five years of industrial peace and goodwill between employers and employees. In sixty-two cities in this country, Canada, Scotland and England, ten thousand employees were entertained at a banquet, were served with the same menu at the same hour, and were linked in one great audience by radio connection.

At the beginning of September, it was estimated that in the 15 preceding months, Federal and State governments had expended \$1,688,047 for mothers and babies, under the Federal Maternity and Infancy Act. According to the Children's Bureau of the United States Department of Labor, this Act has already proved its great value.

Whether or not there is brotherly love between them, there is at least agreement between two good men, Mayor Kendrick of Philadelphia and General Smedley D. Butler, Director of Public Safety, who by his remarkable work in Philadelphia, has demonstrated that laws can be enforced if the right man is given the job.

The state and national "conscience funds" bear frequent testimony to eventual victories of good over evil in human nature. The latest instance to come to our attention is that of a man who sent \$2 to his state treasury in payment of an automobile sale tax which he had evaded. He signs his communication "A Follower of Christ."

When "Lotta" Crabtree, a favorite actress of two generations ago, died recently, she bequeathed \$4,000,000 to various benevolent projects, some of which were of her own devising. Among other things there is a trust fund of \$2,000,000 for disabled veterans of the World War and for wives, mothers and other dependents of veterans. "The Lotta Dumb Animals Fund" is created with an endowment of \$300,000, and \$100,000 for each cause is to be given to the relief of "needy and worthy actors and actresses; for the aid of discharged convicts; and for the purpose of making Christmas gifts to the poor.

Herbert Hoover, Secretary of Commerce, recently called a conference of automobile men, safety councils, insurance men and engineers, to discuss plans for regulating traffic and preventing automobile and other accidents. Secretary Hoover's success in the solving of other difficult problems gives reason for hope that he may be successful in this important matter.

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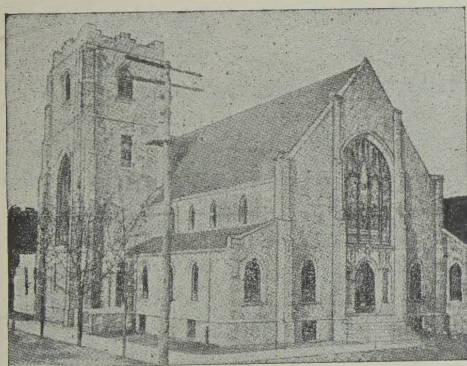
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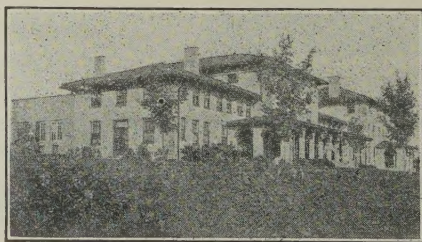
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